Δευτέραι Φροντίδες,

OR,

A REVIEW

OF THE

Paraphrase & Annotations

On ALL the Books

OF THE

NEW TESTAMENT.

WITH SOME

ADDITIONS & ALTERATIONS.

By *H. Hammond*, D. D.

2 Pet. 3. 18.

Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

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TO THE
READER.

AT the publiſhing of the Paraphraſe *and* Annotations *on the* New Teſtament, *It was eaſie to foreſee that many things would daily tender themſelves by way of farther* contribution *to that deſign, either as* lines *omitted in the* firſt draught, *or as* colors *to be ſuperadded to the* former lines; *Which having accordingly fallen out, I could not have ſo good an opinion of what was already done, as to reiect any the* leaſt mite, *which was willing thus to adde unto the* Corban. *Beſides, I found ſometimes that the* ſpunge *was as uſefull as the* pencill. *And now after* three years *I thought it not amiſſe to examine the* heap, *and ſee what this* Collecta *would amount to, and finding it ſuch as is here preſented, it ſeemed an act of ſome* juſtice *to thoſe who have already furniſh'd themſelves with the* greater volume, *to diſpoſe of theſe* gleanings *ſo as they might with leaſt* coſt *or* trouble *be partakers of them: This is the* only *reaſon both that the courſe here taken of a* few additionall ſheets *is preferred before a* new augmented *and more* emendate impreſſion, *and*

alſo that ſome very minute *unconſiderable* additions *and* alterations *are here inſerted; that in caſe a* ſecond impreſſion *of the* whole *ſhould be called for, it may bring nothing with it which is not here already to be found in the* former volume, *and this* Review *of it. If any further* plenty *ſhall hereafter offer it ſelf, the ſame eaſie* method *may ſtill be taken. And this is all that was neceſſary to advertiſe the* Reader *in this* Præloquium.

O pray for the peace of Jeruſalem!

Hen: Hammond.

A

A Review of the Paraphraſe & Annotations on the GOSPEL according to St MATTHEW.

Chap. I. 19. *Note* g. THe notion of δίκαιος *righteous* for *mercifull* may further be confirmed by *Prov.* 11. 18. where *He that ſoweth righteouſneſſe*] appears to ſignifie the *mercifull*, who *ſoweth*, i.e. *ſcattereth*, v. 24. and *diſperſeth* abroad his *almes*, and, as the *ſower*, *receives* this back again with the greateſt *uſury*, τῇ ὄψει σκορπίζει, τῇ δὲ ἀληθείᾳ συνάγει, ſaith St *Chryſoſtome*, *he ſeems to ſcatter, but really he gathers together*, ὥσπερ ὁ σπείρων τῇ γῇ δανείζει, *as the ſower lends his ſeed to the earth upon intereſt*, and accordingly there it follows, *to him ſhall be a ſure reward.* Pro. 11. 18. To. 7. p. 619. l. 30.

Chap. II. 22. Paraphr. *Adde.* And another reaſon of *Joſephs* thus diverting into *Galilee* was, becauſe *Herodes Antipas*, that was now Tetrarch there, was not ſuch a tyrant as *Archelaus* had already diſcovered himſelf to be.

Ibid. *Note* a. For an *ancient heathen*, reade *an ancient Commentator on Plato.* So *Note* c. In ſtead of theſe words [*And for the confirming of the truth of*, &c.] *reade:* Concerning this it is obſervable which we finde in *Chalcidius* in his Comment upon *Plato's Timæus*, who relating ſome portentous ſignificancies of *ſtarres*, addes, *Eſt quoque*, &c. And in the *margent* dele [*in Greek no doubt* σωτηρίας.]

Ibid. 6. *Art* cc *not the leaſt*] cc Some doubt hath been of the *agreement* of this phraſe [ὐδαμῶς ἐλαχίστη εἶ, *thou art by no means the leaſt*] with the ὐδαμῶς ἐλαχίστη.

Hebrew Mich. v. 2. צעיר להיות which the *Septuagint* render ὀλιγοστὸς εἶ, and the *Vulgar*, *Parvulus es, thou art little.* But Mr *Edward Pocock*, a great *Master* of the *Orientall languages*, hath evidenced out of many *learned Grammarians* that the word צעיר, *little*] signifies also the quite *contrary*, and is used for *Primaria*, *Judex*, *Princeps*, *Magistratus*, all *great* ones: So *Jer.* 48. 4. *Rabbi Tanchum* renders צעיריה his *Princes* and *Governours*; And so the *Chaldee Paraphrast* there, שלטנהא *his Sultans* or *Rulers*: So *Ebn Jannahium* a Learned *Grammarian*, affirms of צעיר that it is one of the words that signifie *contraries*, and cites *Zach.* 13. 7. where הצערים, saith he, signifies *Nobles and Princes*. And so the *Authour* of the *Hebrew-Arabick Glossary* sets סולטאן *Sultan*, *Ruler*, or *Prince*, for one of the significations of צער, and so in that place of *Zachary*, the Septuagint render it ποιμένας *Pastors*, and the *Syriack* עלילנא *Superiors*, and the *Arabick Pastors* or *Rulers*. Many words of that sort which have such *contrary* significations Mr. *P.* hath collected to *confirm* this interpretation.

Εὐθείας ποιεῖτε τὰς τρίβους.

Ch. 3. *Note* c. To confirm the fitnesse of applying [*make streight his paths, and every valley shall be exalted*, &c.] to the *Roman* armies coming against *Jerusalem*, Adde to the words of *Josephus*, a like passage in *Strabo*. ἔστρωσαν δὲ καὶ τὰς κατὰ τὴν χώραν ὁδοὺς, προσθέντες ἐκκοπάς τε λόφων, καὶ ἐγχώσεις κοιλάδων, *they plain'd the waies through the region, cutting down the hils, and filling up the hollow places.* And so the verses of *Sibylla Erythræa* set down by [a] St *Augustine* and [b] *Prosper*, beginning with *Judicii signum, the sign of judgement*, and *E cœlo Rex adveniet, the coming*

Geog. l. 5. p. 162.

a De Civit. Dei l. 18. c. 33.

b De prædict. par. 2. c. 1.

coming of the king from heaven, and that *in carnem, into the flesh, præsens ut judicet Orbem, that being present he may judge the world*, there follows,

Dejiciet colles, valles extollet ab imo,
Non erit in rebus hominum sublime vel altum,
Jam æquantur campis montes——
He shall cast down the hils, and advance the valleys, There shall be among men nothing lofty or high, The mountains are now level'd to Campagnia, And then soon follows,
——Tellus confracta peribit,
the *destruction* of the *earth* or *land*, i.e. (in the sacred *Dialect*) of *Judæa*.

Ibid. *Note* f. That δοκεῖν signifies not only to *appear* but really to *be*, appears farther by 1 *Cor.* 12.22. where δοκοῦντα μέλη ἀσθενέστερα ὑπάρχειν, *the members which seem to be more weak*, are all one with ὑπάρχοντα, those that *are the weaker*: So in *Optatus*, speaking of the *flesh* of *Christ*, *quæ nullum videbatur admisisse peccatum*, *which seemed to have committed no sinne*, his meaning must sure be that *really he had no sinne*. δοκεῖν. δοκοῦντα ἀσθενέστερα. Lib. 1.

Ch. 5. h. To the testimonies of *Theophylact*, for *Christs encreasing* the *Law*, adde. [a] ἐλθόντος τοῦ Χριστοῦ παλαίσματα ὀχλώτερα γέγονε, διὸ καὶ μείζω ἀγωνίσματα, ὡς μεῖζον & εὐπειθείας δεόμενα ἡμῶν. *When Christ was come, our contentions became easier, wherefore we had also greater tasks, as having greater assistance afforded us.* And [b] παλαιοτέρου νόμου ὑψηλότερον νόμον ἔχων τὸν τοῦ Χριστοῦ, *having a law more sublime then the old Law*, viz. the *Law of Christ*. And [c] ἵνα μὴ βαίνωμεν τὰ τοῦ νόμου, διὰ τοῦτο ἐλευθεριάζομεν, ἀλλ' ἵνα ὑπερβαίνωμεν καὶ τὸν νόμον, *We are not therefore free, that*

[a] *In Rom* 6. 14.
[b] *Ibid. in* 1 Cor. 9. 21.
[c] *Ibid in* Gal. 5. 13.

we may tranſgreſſe the Law, but that we may tranſcend or exceed the Law; where in ſtead of *Chriſts* πληρῶσαι *to fill up*] he ſets ὑπερβαίνειν *to exceed and go beyond*. And [d] νόμον ἐκβάλλει ὡς ἀλλότριον τῆς παρὰ τῶν πολλῶν & ἀνθρωπίνης φιλοσοφίας, *He caſts out the Law as inferiour and leſs then the philoſophy*, or rule of living, *given by the Spirit*.

d *In Gal.* 5.23.

Ibid. *Note* o. To the matter of the *Incontinence* of the *Eye* prohibited by *Chriſt*, Adde, And even among the *heathens*, the anſwer of *Pericles* to *Sophocles*, ſhewing him a *beautifull* woman, is conſiderable, τὸν σώφρονα στρατηγὸν ὐ μόνον τὰς χεῖρας, ἀλλὰ καὶ τὴν ὄψιν ἔχειν παρ' ἑαυτῷ δεῖ, *A ſober General muſt keep at home, or in his power his eyes as well as hands*. Stobæ. *Serm.* 17.

Ibid. *Note* q. To the diſcourſe of *patience* of *injuries* in oppoſition to *private revenge*, Adde, The *Philoſopher* hath ſtated it excellently, τὸ δὲ ὀιεσθ' ἀκαταφρονήτους τοῖς ἄλλοις ἔσεσθ', ἐὰν μὴ τοὺς ἐχθροὺς παντὶ τρόπῳ βλάψωμεν, σφόδρα ἀγεννῶν καὶ ἀνοήτων ἀνθρώπων, *It is the part of degenerous and fooliſh men to think they ſhall be contemn'd by others, if they do not by all means avenge their firſt enemies*. Φαμὲν γὰρ τὸν ἀκαταφρόνητον νοεῖσθ' μὲν, καὶ κατὰ τὸ δυνατὸν εἶναι βλάπτειν, ἀλλὰ πολὺ μᾶλλον νοεῖται κατὰ τὸ δυνατὸν εἶναι ὠφελεῖν, *For as we ſay, that a man will be deemed free from contempt by his being able to hurt, ſo much more will he be deemed, by his being able to help*.

Rufus ex Epiſt. hiſt. amicit. ap Stob. Ser. 20.

Ibid. *Note* r. To confirm the notion of χιτὼν for an *inner garment*, Adde the words of [a] *Ariſtophanes*, Σὺ μέντοι πολλὰ καὶ χιτῶν' ἔχεις: where χιτῶν ſignifies, and is by the *Interpreter* rendred *interula*, the *inner garment*. So in [b] *Euſtathius* ὑπέκειται ὁ χιτὼν, ὅπερ κεῖται δὲ τὸ φᾶρος, it ſignifies the *inner garment*, and giving it an

a Ophil.

b In Iliad. β. Baſil. Edit. p. 128. l. 43.

Etymo-

Etymology (somewhat remote) from χύω, he saith it is so called, ὡς ἀμέσως ἀυτίκα περικεχυμένος τῷ σώματι, *because it is immediatly next the body.* So [c] *Alexander Aphrodisæus*, speaking of the unfitnesse of using *clothes* to *soften* or *effeminate* the body, which should rather be designed as *arms* to fortifie and make it *courser*, and so *stronger*, saith, that it is much fitter to use ἑνὶ χιτῶνι, *one inner garment* then *two* (which they that took care for *softnesse* and *smoothnesse* did) and yet better to *use none* at all ἀλλ' ἱματίῳ μόνον *but the outer garment only*; where the *Interpreter* of *Stobæus* (in whom this passage is set down *p.* 18.) most *absurdly* renders ἱμάτιον *interula*, quite contrary to the design of the place, where it must needs signifie the *outer* (which is generally the lesse *smooth* or *soft*) *garment*, not the *shirt* or *inner garment*, which in *Homer* hath that *Epithet*, Ιλ. β. μαλακὸν δ' ἐνδύνε χιτῶνα, πρὸς ἀντιδιαστολὴν τοῦ φάρους, *to contra-distinguish it from* φᾶρος, saith [d] *Eustathius*, which word φᾶρος he [e] elsewhere expresseth to be ἱμάτιον, and here to be the *upper garment*, ὀπίκειται τὸ φᾶρος. The whole matter is put out of *question* by the words of *Plutarch* in his *nuptial precepts*, speaking of the *winde* and the *Sun*, contending which should *force* the man out of his *clothes*, ὁ ἄνθρωπος τοῦ ἀνέμου διαζομένου τὸ ἱμάτιον ἀφελέσθαι, μᾶλλον ἔσφιγγε, καὶ συνεῖχε τὴν περιβολὴν, τοῦ δὲ ἡλίου θερμοῦ γενομένου θαλπόμενος, εἶτα καυματιζόμενος, καὶ τὸν χιτῶνα τῷ ἱματίῳ ἀπεδύσατο; where ἱμάτιον being the *outer garment*, that which only the *winde* had *force* on, and that which in the *Sun-shine* was first put off, χιτὼν must needs be the *inner garment*.

[c] Quæst. l. 4. c. 22.

[d] Od. β. Basil. Ed. p. 83. l. 36.

[e] p. 128. l. 4.

Ch. 6.

Ch. VI. 16.

[a] horrid, ghaſtly. [b] cover their faces, or ſpoil their looks.

Of a [a] ſad countenance, for [they [b] disfigure their faces, that they may appear to men to faſt.]

16. They put on ſad and mournfull looks, appear in foul ſordid garments and unwaſht faces, which make them look lamentably, or perhaps they cover or veil their faces, *&c.*

Αφανίζειν. πρόσωπον.

Note h. Αφανίζειν πρόσωπον] is not ſurely by any *outward* applications to *conſume*, or *deſtroy*, or *ſpoil their faces*, but denotes only ſo much as ſhall make good the *oppoſition* betwixt them, and thoſe immediatly after mentioned, which *anointed their heads*, &c. Another *ſecond* notion of the word is ordinarily pretended for *diſfiguring* or *discolouring*, acquiring an *artificiall pallidneſſe*; But this as it will hardly be exemplified either in *ſacred* or *prophane* Writers (nay on the contrary it is uſed for *painting* to *advantage*, i.e. *beautifying*, in * *Nicoſtratus*, ζωγεαφῦντος, καὶ ἀφανίζοντος τὰς ὄψεις) ſo will it not be found that the *Jewiſh hypocrites* uſed any ſuch *arts* either in time of *mourning* or *faſting*: Neither is it eaſily defined or explained what particular way of *diſfiguring*, or *diſcolouring*, or cauſing *palliduneſſe* it is which is meant by it. The moſt that I can diſcern toward this ſence, is this, There is a *diſeaſe* which is called Αλωπεκία, defined by *Phavorinus* to be πάθος φιλωσικὸν τῶν τειχῶν καὶ τῶν γενείων, *a diſeaſe that fetcheth off the hair from the head and beard*, makes it *very thin*, a *ſcurf* that grows upon the *head* or *face*, ſo called from Αλώπηξ a *Fox*, becauſe as the *urine* of a *Fox* τὸν τόπον ἄκαρπον ποιεῖ, *makes the place where it fals fruitleſſe*, the *graſſe* will not *grow* after it; ſo this deals with the *head* or *face*: Now the *countenance* which is thus affected, is uſually called

ἀχρόνται.

* Stobæ. p. 445.

led ἀφανὲς πρόσωπον, as being so dismally *discoloured* by it, as the *ground* is, when by the *urine* of the *Fox* it hath lost its *verdure*, and is dried up. And to that I suppose belongs the place in *Hesychius*, though *corrupt* in the ordinary *copies*, where to Αλωπὸς and ἀλωπικώδης, he addes, οἱ δὲ ἀφανῆς καὶ τὸ πρόσωπον, some say it signifies *one of a macerated, discoloured*, or (as ἀφανὴς is rendred by σκοληνὸς) of a *dark countenance*. And then this agrees with *Phavorinus*'s notion of σκυθρωπὸς, which is here used in the same sence, ὁ ἀφανὲς πρόσωπον κεκλιμένος, *one that hath such a dark, discoloured, macerated countenance*. And so that may possibly be conceived the meaning of ἀφανίζειν τὰ πρόσωπα, to *macerate* and *discolour* their *countenances*: (So the *Lexicon Græco-Latinum*, ἀφανίζω *extermino, disperdo, deformo, depravo*, not only to *destroy*, but to *deform* and *deprave*. So *Antiochus Hom.* LV. saith of *Envy*, τὸ πρόσωπον ἐξαφανίζει, *it causeth a pale countenance*; So * *Prosper* seems to render the phrase here, *Jejunant*. saith he, *ut vultus sui pallorem perniciosis laudibus vendant, they fast that they may sell the paleness of their countenance for hurtfull praises*, ἵνα φανῶσι νηστεύοντες, *that they may by their looks be taken for austere ascetick persons*, men that *fast* very often, having thus *macerated* themselves with that *exercise*. And then proportionably with that, σκυθρωποὶ in the beginning of the verse must be *more* then *sad*: *Hesychius* renders it χαλεπὸς and ἀμὸς, of a *fierce* and *horrid, ghastly countenance*, such as men have when they are well nigh *starved*. But passing by this, there is yet a third rendring of the *phrase*, which seems more commodious to the place, by interpreting πρόσωπα [*the looks*] and not [*the faces*

σκυθρωπὸς.

* *Devit. Contemp* l. 2. c. 4.

ces] and then it may fitly be rendred, *they spoil their looks*, endeavour to look as *ill* as they can; And for this, it is to be observed, that *foul* or *sordid apparell* will contribute much toward it: So in *Eustathius* on * *Odyss.* ζ. σῶμα λύβοις τημελούμενον κάλλιον γίνεται, καὶ ἱματίων λαμπρῶν περιθέσει· ὥσπερ αὖ πάλιν αὐχμῷ πιναρότης, καὶ κακὰ σπεῖρα τὸ λαμπρὸν εἶδος ἀφανίζουσι, *The body carefully wash'd becomes fairer, and so also by putting on white clothes; as on the other side sordidnesse and ill-tatterd clothes* (σπεῖρον τὸ κακὸν ἱμάτιον καὶ τὸ ῥακῶδες, it should be read in *Hesychius*) *darken a bright countenance:* where the word is used of that *illnesse* of *looks*, which *sordid clothes* do cause. To this I may yet further adde, that תמהו which *Hab.* 1. 5. is rendred ἀφανίσθητε, signifies such a *confusion* of *countenance*, as attends *astonishment* or *vehement trouble*; (See *Note* on *Act.* 13. *gg.*) and so may here in that sence be fitly joyn'd with σκυθρωπὸς *forming*, and putting on such a *sad, troubled, confounded countenance*, which cannot but be taken notice of by any. But this still not by any *outward* means of *discolouring* it, but by an *affected sadness* or *change* of *looks*, or by *foul* and *sordid* garments, and the like.

* Edit. Basi. p.261. l. 10.

Ἁπλότης.

Ibid. *Note* l. To confirm the notion of ἁπλότης for *liberality*, Adde the testimony of *Theophylact* on 2 *Cor.* 8. 2. Ἁπλότης ἄφθονος γνώμη, καὶ ἀμετάδοτος, *It signifies a minde void of envy or parsimony, apt to communicate.*

Ibid. *Note* n. That a *cubit* is set to note a very *small* measure, Adde the use of the phrase [πηχύϊον ἐπὶ χρόνον] in * *Mimnermus*, a *cubital time*, or *space* proportionable to a *cubit*, meaning a *very short space*, such as *leaves* and the most *transi-*

* Ap. Stobæ. p.528.

transitory frail things enjoy. By this also farther appears, that these *measures* of *cubits* and the like, are applicable to the *age* or *life* of man, and not only to the *stature*. And so the *Psalmist*, *Thou hast made my dayes as it were a spanne long*. A *measure* much *lesse* then a *cubit*, applied to our *dayes*, or *space* of life.

Chap. VIII. 5.

A Centurion. A Captain or Commander of a hundred Souldiers.

Ch. IX. *Note* c. For the *infamousnesse* of the *Publicans* trade among the *heathens*, Adde the passage in * *Musonius*, that *Theocritus* being demanded what was the *cruellest beast*, answered, Of those on the *mountains*, the *Bear* and *Lion*, but of those in the City τελῶναι καὶ συκοφάνται, *Publicans* and *Sycophants*. And accordingly *Theophrastus* puts together πορνοβοσκῆσαι καὶ τελωνῆσαι, *keeping whores*, and *being Publicans*. Τελῶναι. * Ap. Stobæ. p. 31. Char.

Ibid. *Note* h. *in marg.* To the *testimony* from *Ovid* of the use of *Musick* in *Funerals*, Adde, Αὐλητὰς.

* *Tibia funeribus convenit ista meis*: and || *Petronius Arbiter, licèt ad tibicines mittas, of one desperately sick*: See *Jo. a Wower. ad loc.* * Trist. 5. Eleg. 1. || p. 177.

Ibid. *Note* m. Of the use of ἐσκυλμένοι for *fatigati wearied*, see *H. Stephanus* in his *Preface* to *Herodian*. And so 'tis surely used in that *author*, l. 4. σὺν ἱππεῦσιν ὀλίγοις (ἵνα μὴ πάντα τὸν στρατὸν σκύλῃ) τὴν ὁδοιπορίαν ἐποιεῖτο, *he took his voyage with a few horsemen, that he might not tire the whole army*, and *lib.* 7. σκύλας δὲ καὶ ὑβρίσας, *after he had tired them with long journeys and abused them*. And so [a] St. *Chrysostome* οὐκ ἂν ἔσκυλα σε τὴν ἐλαβείαν, *I would not have wearied you with so long a voyage*. So [b] σκυλῆναι ἕως ἡμῶν Εσκυλμένοι. a To 7. p. 107. l. 3. b Ib. l. 16. p. 169.

to

to take ſo wearisome a journey as it muſt coſt thee to come to us: In all which it denotes the *laſſitude* that comes from *travel*. Thence in * St *Chryſoſtome* πολύσκυλτος is πολύπονος, πολυμέριμνος *full of labour and care*; And in the || *Epiſtle of the Church of Smyrna* ἀσκύλως is uſed for ἀπόνως, ἀκόπως, ῥᾳδίως *eaſily, without trouble or labour*.

* Ib. p. 554.

|| ap. Euſeb. l. 4. c. 15.

Ἐκλύεσθαι. Ibid. For the uſe of ἐκλυές for *fainting*, Adde 2 *Sam.* 17. 29. ὁ λαὸς πεινῶν καὶ ἐκλελυμένος &c. *The people is hungry and weary, or faint and thirſty in the wilderneſſe.*

Chap. X. 16.

* Milde, meek, wrathleſſe. * ff Harmleſſe as doves. Ye muſt moſt ſtrictly preſerve your mildneſs, revengeleſneſſe, meekneſſe, uſing no violent or forcible means toward your perſecutors, though it be to preſerve your ſelves, becauſe ye are as ſheep.

Ἀκίραιοι. ff For the notion of the word ἀκέραιος, the *origination* of it muſt be conſidered from κεραίζειν τὸ *butt*, or *ſtrike*, or *wound* with the *horns*; from hence ſaith [a] *Euſtathius*, comes ἀκέραιος, and conſequently (ſaith he) it ſignifies ἁπλοῦς καὶ πραΰθυμος, καὶ μή τινα κεραΐζων *ſimple and mildly diſpoſed, and not butting* or *uſing of horns againſt any body*. So [b] again, τὸ κεραΐζειν, φθορὰν ἁπλῶς καὶ βλάβην ἡλοῖ, παρὰ τὰ κέρατα, ὅθεν φασὶν, ὁ ἄθυμος καὶ ἀόργητος, ἀκέραιος λέγεται, ὥσπερ μηδένα κεραΐζων, ὅ ὅτι βλάπτων, the *word* ſo derived ſignifies *wrathleſs, angerleſſe, as one that uſeth no horns hurts no body*: And this notion perfectly agrees with the *nature* of the *Dove*, which, ſay the *Naturaliſts*, hath no *gall*, is never *angry*, nor *hurts* any, and ſo in all reaſon is to be reſolved the meaning of it in *this* place. So [c] *Caſarius* μηδενὶ βεγτῶν κακῶς ἀνταμειβόμενοι, *not retributing evil to any*

a In Iliad. C. p. 476. l. 3.

b Iliad χ. p. 1353. l. 15.

c Dial. IV. ἀθανασ. 191.

ny man, φασὶ γὰρ ἄκακον τὴν περιστερὰν καὶ μηδ' ἔχειν χολοδόχον ὄργανον, *for the dove hath no malice in it, hurts nothing, having not the Organ of choler in it.*

Ibid. *Note* c. Of *Mattathias and his son* Judas *which took upon them to destroy the prophaners of the Temple,* adde, that they put in their *colours* these words, מי כמוכה באלים יהוה i.e. *Who is like thee among the Gods, O Lord?* or as others reade it, באלוהי יהודה *Who is like thee among the Princes of Judah?* From the *initiall* letters whereof מכבי they seem to be stiled *Maccabees,* which though literally it do not, yet in effect denotes *Zelots.* But *Ferrarius* in his *Nomenclat. Syr.* translates the very word ζηλωτὴς, *æmulator, Maccabæus,* writing it with *Koph* which is not answerable to the *Hebrew Caph,* which others generally use in this word.

Ibid. *Note* e. For the notion of κτήσασθαι *to acquire,* adde *Musonius,* in whom *Ὅσα κτήσασθαι δύσκολα *those things that are acquired with difficulty*] are distinguished from φυλάξαι μὴ ῥάδια, *such as are hard to keep.* Κτήσασθαι. * περὶ σκεύων ap Stobæ. p. 48[illegible].

Chap. XI. *Note* i. To the confirming of the notion of Αδης for the *state* of *death* (not any *place, heaven,* or *hell,* or the *grave*) adde, That the writers of the *Church* had this notion of the *phrase* in the *Creed,* may be discerned (among many) by this place in *Theophylact* in *Rom.* 4. 25. Επεὶ δὲ ἁμαρτίαν οὐκ ἔχων ἀπέθανεν, εἰκότως καὶ ἀνέστη· πῶς γὰρ ἔμελλεν ἐνεχεθῆναι τῷ Αδῃ ὁ ἀναμάρτητος; *Seeing he died, having no sin, it was reason he should rise again, for how should he that was sinlesse be detained by Hades?* where being *detained by Hades*] is by the *opposition* to *rising* Αδης.

agaiost

again, explained to be no more then *continuing in the ſtate of the dead*: So the ſame *Theophylact* on *Eph.*4.9. interprets *the lower parts of the earth* to be *Hades*, and that in the ſame *notion* as when *Jacob* ſaith, *You will bring my old age with ſorrow*, εἰς Ἅιδω *to Hades*, (not to hell certainly,) and as it is all one with εἰς λακκὸν *to the pit*, in *David*. Thus the *Arabians* uſe *Al-Barzach* for that *ſpace* or *ſtate* which is betwixt *this life* and the *next*, the time of *death* and the *reſurrection*, and every one that *dies* is ſaid to go *Al-Barzach*.

Χρηστός. Ibid. *Note* l. To *confirm* the notion of χρηστὸς for *exceeding good* or *gracious*, Adde the *Septuagints* rendring of *Pſal.* 34.8. *O taſte and ſee*, ὅτι χρηστὸς ὁ Κύριος, *that the Lord is gracious.*

Ἄχρειος. Chap.XII. *Note* e. For the acception of ἄχρειος *unprofitable*, for *wicked*, See *Philoxenus's Gloſſary*, *Nequam* ἄχρειος, and *Nequitia* ἀχρειότης, and ſo in *Cyrils Greek Gloſſary*: So in *Heſiod*, ἀχρήϊος ἀνὴρ, an *unprofitable man* is he that neither *underſtands himſelf* nor *heeds others*, the moſt ſenceleſſe, wretcheleſſe perſon: Of the ſame nature is *illaudatus*, *unpraiſed*, in Latine, of which ſee *A. Gellius* l.2. c. 6. where he proves that word to ſignifie *omnium peſſimum ac deterrimum*, *the worſt and baſeſt of all*: And ſo *l.*7.*c.*11. he makes ἄσωτον, ἀκόλαστον, ἄχρειον, ἄχρηστον, κακότροπον, μιαρὸν, *riotous*, *intemperate*, *unprofitable*, *uſeleſſe*, *ill-mannerd*, *deteſtable*, to be all *one*, the interpretation of the Latine *Nequam*, a *wicked* man, but literally *good for nothing*.

Ἀργὸς λόγος. *Ibid. Note* m. For the acception of ἀργὸς λόγος not for *gainleſſe* but *ill*, Adde the advice of *Pythagoras*, Αἱρετώτερόν σοι ἔστω λίθον εἰκῆ βαλλειν ἢ λόγον

λόγον ἀργὸν, *Let it be more deſirable to thee, or chooſe rather to caſt a ſtone at an adventure, than an idle ſpeech*, where it is evident that λόγος ἀργὸς is at leaſt a *raſh ſpeech*, and ſuch as from which a man himſelf, or others may as probably receive ſome conſiderable *hurt*, as from a *ſtone raſhly* caſt we have reaſon to *expect*.

Ibid. Note n. That the reckoning of *dayes* by the *evening* and *morning* was in uſe, as among the *Jewes*, ſo among the *Athenians* alſo, ſee *A. Gellius* l. 3. c. 2.

Chap. XIV. *Note* a. For the notion of προβιβάζω *to admoniſh*, or *inſtruct before-hand*, Adde the *Vulgar* Latine which reads *præmonita, admoniſhed before-hand*. So in *Xenophon* Απομνημ: α. the *Maſters* having ſhewed their *Scholars* how to do their buſineſs, ᾧ τῷ λόγῳ προβιβάζωσι *do alſo by words premoniſh them*. προβιβάζω.

Chap. XV. 5.

[* He ſhall be free.] He is under obligation not to give it his father, &c. * It is an interdict, or he is obliged.

Note c. To the εὐχὴ ὠφελείας *vow of not relecving his parents*, Adde the words of *Philo*, Ορκῳ τὴν ἀχειότητα πιστούμενον τῶν ἤθων, *he confirmes by oath the barbarouſneſs and feriety of his diſpoſition*. And what hath thus paſſed under their *vow*, is, ſay they, אשור i. e. *utterly forbidden*, or *unlawful*, or אשור כקרבן *unlawful as Corban*, which being *conſecrated*, muſt not be touch'd, or imployed to any other uſes: Which therefore in all probability is the word *omitted* in the *Elliptis*, which others ſupply by ἀναίνεται, *he ſhall be free*, but ſhould rather be, δῶρον.

he as obliged, may *not give his Father*. So that the plain meaning of the place is. *A Father* being in want requires *releef* of his *Son*; the Son answers, that he hath *vow'd* he *will not*, and so that to him it remains not *lawful* to *releeve* him: And the *Pharisees* approve of this *practice*, that he may thus *evacuate* his duty to his *parent*. Of this see Mr. *Pocock*, *Not. Miscell.* p. 414. This without *question* is it, which is here charged on them by *Christ*. As for the *other* notion of *Corban*, or δῶρον, that what is asked, they cannot give, because it is *consecrated* to *God*, though it be taken up by the *antients*, yet it appears not to be agreeable to the *Jewish practice*, for there are no foot-steps among them of any *devoting* to *God*, or *consecrating*, in this matter, as the *testimonies* produced by *Mr. P.* do fully evidence.

Κλεῖς τῆς Δαβὶδ.

Ch. XVI. *Note* h. To the mention of the *Key of David*, *Rev.* 3. 7. Adde, where a *difference* must be observed betwixt the *Key of David*, and the *Keyes of the house of David*: *Keyes* are an ensigne of *power*, but that *power* is not all of *one* kind, it is *greater*, or *less*, *principal* and *independent*, or *inferior* and *derivative*, and the several *keyes* are *emblemes* of these *severals*. *David* we know was a *King*, and *independent* from any on earth, and consequently the *Key of David* notes an *independent supreme* power, and that applied to the *Church*, belongs onely to *Christ*, in that *prophetick* expression *Apoc.* 3. 7. But the *Keyes of the house of David* notes an *inferior power*, that of a *steward* in *Davids familie*, which being perfectly *subordinate* to him, hath yet the οἰκονομία, the *administration* of

of the affaires of his *familie* intrusted to him. Now *Christ* is the *Original*, and *prime fountain* of all *power* over the *whole Church*, that *spiritual* kingdom of *David*, &c.

Chap. XVII. *Note* d. For the notion of παραδιδόναι for *tradere delivering* up (not *betraying*) Adde *Athenæus*, l. 5. of *Quintus Oppius*, παραδοθεὶς δέσμιος, *a prisoner delivered up* to *custody*. So *Ps.* 88. 8. παρεδόθην καὶ οὐκ ἐξεπορευόμην, *I was imprisoned*, &c. Παραδιδόναι. P. 67.

Ch. XX. *Note* b. To the notion of ἐποίησαν for ἐπόνησαν *working*, Adde the phrase *Ruth* 2. 19. πῦ ἐποίησας; *where hast thou laboured?* and πῦ ἐποίησε *where she had laboured*, and μεθ' οὗ ἐποίησα *with whom I laboured*, where still the *Hebrew* hath עשה *labouring*. Ποιεῖν.

Ibid. Note c. To the notion of κλητοὶ for *pick'd* or *choice* men, Adde, *Aristotle* in his *Oeconomickes* l. 2. in the passage of *Antimenes Rhodius*, where we find τεχνίται κλητοὺς subjoyned to σατράπαι προσδοκίμους *approved officers*, where probably it must signifie *speciall pick'd Artificers*. Κλητοὶ.

Ch. XXI. *Note* b. Of the notion of κερματίζω for *dividing* into *small* peeces, to *Plato* Adde *S. Chrysostome*, who speaking of his *homilies*, more then one of the *same* matter, saith, εἰς πολλὰς ὑμῖν αὐτὸ κατεκερματίσαμεν ἡμέρας, *we have cut it out into many minute parts for several dayes*. Κερματίζω. To 5. p. 242. l. 23.

Ibid. That the word σκεῦος signifies any kind of *utensil*, Adde *Nicolaus Damascenus* of the *Sordo Libyes*, of whom he saith, οὐδὲν σκεῦος κέκτηνται ἔξω κύλικος καὶ μαχαίρας, *they have no* σκεῦος *but a cup and a sword*, where the *sword* Σκεῦος.

is called σκεῦος, as well as a *cup*, and so is a *sheet*, *Act.* 10. 11.

Λικμᾷν. *Ibid. Note* g. To the notion of λικμᾷν for *breaking into small peeces*, Adde *Dan.* 2. 44. λεπτυνεῖ καὶ λικμήσει πάσας τὰς βασιλείας, *he shall beat small and break into chaff all the kingdomes.*

Chap. XXII. 19.

[A penny.] A coyne that was half the Alexandrian, but the whole Attick drachme, and so the fourth part of the shekel of the Sanctuary, or half the ordinary shekel.

Κρέμανται. *Ibid. Note* f. Of the notion of κρέμανται for *conspiration* or *conjunction of affections*, Adde, as in *Chrysostome Epist.* K. σφόδρα κεκρεμᾶσθαι τῶν ἐπιστολῶν, is, *earnestly to desire his Epistles.*

Εξεκρέματο. *Ibid.* Of ἐξεκρέματο *Lu.* 19. 48. in the notion of *taking his part, being of his side, agreeing with him*, Adde, *were very kind to him*, so in *Chrysostome, Ep.* ξη. Τῆς θεοσεβείας ἐκκρέμαται τῆς σῆς, καὶ ἡμῶν σφοδρός ἐστιν ἐραστής. *He affects you much, and is an earnest lover of me*, and *Ep.* ρκς. ἀγαπώντων καὶ ἐκκρεμαμένων, *loving and tendring.* So in * *Palladius*, Εκκρεμαμένη πάσῃ ψήφῳ τῇ κόρῃ, *placing all her affection on the yong maide.*

* Laus. histor. p. 907. B.

Chap. XXIII. 4.

aa. [aa heavy burthens.] Severe ordinances over and above what the law exacts.

Φορτία βαρέα. *Note* aa. What is meant by these φορτία βαρέα *heavy burthens* imposed on men by the *Pharisees*, may be discerned by their *own* writers.

ters. *R. Joſhua* before *Chriſts* time, among the ſeveral things, that are *pernicious* to the world, numbers מכות פרושים, *plagas Phariſæorum*, the *ſtrokes* or *ſeverities* of the *Phariſees*. And theſe are mentioned in the *Talmud* * *tr. Sotah*, *Plagas Phariſæorum vocat ſuperfluos cultus, ac ritus moleſtos ab ipſis in religionem lege Moſaicâ præſcriptam ſubintroductos, by the ſtrokes of the Phariſees he means, ſuperfluous worſhips and troubleſome rites, introduced by them under hand into the Jewiſh religion.* And *Maimonides*, *Appellarunt additamenta illorum quibus legem gravem reddiderunt, plagas, they called the additaments by which they made the Law heavy, ſtrokes or ſeverities.* c. 3. § 4.

Ibid. v. 27.

[For ye are [h] like to whited ſepulchers which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs.]

27 Ye may fitly be reſembled to ſepulchers, which are fain to be whited over, that they may be diſcerned to be ſuch, and ſo avoided, being otherwiſe grown over with graſs, and not diſcernable from other ordinary ground, by the outſide Lu. 11.44. whileſt yet within like reall ſepulchers, ye are full of all pollution.

Note h. There is little difficulty to determine what is meant by ταφοὶ κεκονιαμένοι, *ſepulchres waſhed over* with *white lime*, on purpoſe, that they may be *diſcerned* by paſſengers, and *avoided*, leſt they contract *legal pollution* by them; For thus the *Jewes* were wont to mark *Sepulchres*, *Calcem aquâ maceratam effundit in locum immunditiei, they uſe lime macerated with water, and poure it upon the place of uncleanneſs*, Ταφοὶ κεκονιαμένοι.

Yad. Tum. Met. c. 8. And *Raſhi ad Gemar. Moed Kat.* c. 1. f. 5. renders the *reaſon, quòd ipſa alba ſit inſtar oſſium, quam ergo videntes, eò non accederent, becauſe lime is white like bones, and therefore they ſee, and go not neer it.* So among the *Chriſtians* in * *Optatus*; *Corpora (occiſorum) per dealbatas aras aut menſas poterunt numerari, the bodies of the ſlain may be yet numbred by the whited altars or tables,* i. e. by the *tombs* in faſhion of an *altar*, or *table*, laid over them, and *whited*. All the *difficulty* is, in what reſpect it here followes that they *appear* ἔξωθεν ὡραῖοι *outwardly fair*, when *Lu.* 11. 44. it is ſaid of them, that they are ὡς μνημεῖα ἄδηλα *as graves that appear not*. And this will be fitly ſaived, by conſidering, that this *faireneſs* is not all one with their being *whited* before, but denotes the *reaſon*, why they had *need* of being thus *whited*; theſe *graves* were, it ſeems, *grown* over with *graſs*, and ſo were *undiſtinguiſhable* from other *ordinary ground*, were *outwardly* as *fair green graſs*, as if there were no *graves* under, and ſo as they are properly ſaid to *appear* ὡραῖοι ἔξωθεν *outwardly fair*, ſo moſt fitly ſaid of them in *Luke*, that they are ἄδηλα μνημεῖα *undiſcernable graves*, or *monuments*, ſo *that the men that go over them are not aware of their being graves*, and ſo are *polluted* by going over them. And that makes it neceſſary, that they ſhould have ſome *marke* ſet upon them, be *waſhed* over with *lime*, proportionable to which was *Chriſts* reproving of theſe *Phariſees hypocriſie*, that ſo as *fair* as they were *outwardly*, they might not *deceive* and *pollute* ſilly *diſciples*, which were not *aware* of their wickedneſs. See Mr. *Pocock Miſcell.* c. 5.

Ἔξωθεν ὡραῖοι.

Ἄδηλα μνημεῖα.

* l. 3. p. 90.

Ibid.

Ibid. Note c. To that cuſtome of calling the *wiſe man*, *Father*, Adde the *Teſtimony* of *Maimonides com. ad Peah*, c. 1. כבוד אבות והחכמים שהם אבות הכל *The Parents muſt be honoured, and the wiſe men, which are Fathers of all.*

Chap. XXIV. *Note* c. That συντέλεια τοῦ αἰῶνος *concluſion of the age*, belongs to the *deſtruction* of *Jeruſalem*, Adde *the Teſtimony* of * *Oroſius*, who evidently ſo underſtands it, for ſpeaking of the *times* before that *deſtruction*, *Cùm Chriſtus*, ſaith he, *à diſcipulis interrogatus eſſet de concluſione temporum ſubſequentium, ſic ait, Audituri eſtis prælia, &c. when Chriſt was asked by his diſciples of the concluſion of the following times, he ſaid, Ye ſhall hear of warres, &c.* Συντέλεια τοῦ αἰῶνος. * l. 7. c. 3.

Ibid. Note d. In the end, *Read*, As for the *Pſeudo-Prophets* and *Pſeudo-Chriſts*, v. 24. they belong to a *third* time or *period*, immediately *conſequent* to the *great tribulation*, ver. 21. upon *Titus*'s building the *wall* about the city, which made the *famine* rage ſo horribly, and the *ſouldiers* firing of the *Temple*, which ſoon followed after. For at *this* point of *time*, * *Joſephus* tells us of a *falſe prophet*, who as from *God*, promiſed *deliverance* to all that ſhould go up into the *Temple*, and many beleeving him, *ſix thouſand* were by that means *burnt* in that *fire*. Beſide this, ſaith he, there were *many falſe Prophets*, ſet up by the στασιασταὶ *ſeditious*, *promiſing help* from *God*, and conjuring them neither to *fly*, nor think of *delivering up* the *city*, and though *Joſephus* mention it not, yet it ſeems by *v.* 24. that by *evil* arts they wrought ſome Ψευδοπροφῆται, Ψευδόχριστοι. * l. 8. c. 2.

ſtrange *feats*, to gain *beleef* from them. Of theſe ſome exalted *Simon*, with his *army* in the *wilderneſs*, as the perſon by whom the work would be wrought, others directed them to *John*, and his *faction* of *Zelots*, which kept within the *city*, as it followes there v. 26. *If they ſhall ſay unto you, Behold he is in the deſart*, &c. For by theſe means they were ſtill kept in *hope*, and reſtrained both from *flight*, and *delivering* the *city*, and ſo more aſcertain'd to all *ſad diſtreſs*, and *deſtruction* finally.

Ibid. Note h. In the end, Adde, Of this *whole paſſage*, that it belongs to the *Jewes* in *Jeruſalem*, ſee *Cæſarius*, Dial. 4. ἀποκρισ. 194. Τὴν μέλλουσαν Ιουδαίοις φυγὴν προφαίνων, &c. *Chriſt foretelling the future flight of the Jewes, commands them to fly to the mountains, for after Veſpaſian, Titus ariſing, utterly demoliſhed and depopulated Jeruſalem, deſtroyed the Jewes, the men with the ſword, the children by daſhing them againſt the ground, cutting up them that were with child, with all kind of death and deſtruction blotting out thoſe fighters againſt God. And it happened that the city was taken on the ſabbath day, all the people ſtaying at home to obſerve the ſabbatick reſt, and this in the winter alſo, and ſo none could avoid or eſcape the deſtruction. He that was on the houſe top, indevoured to hide himſelf, and ſo preferring life before poſſeſſions, would not take any thing out of his houſe. He that was in the field, or countrey about, did not onely not return to his houſe, but fled as far as he could, ſeeing the burning and taking of the city.*

Ibid.

Ibid. v. 26.

[He is in the desert] There is in the wilderness an eminent person, which will fight your battels, deliver you from the Roman yoke, such was Simon, who had gathered an army of fourty thousand, and was in the desart countrey of Judea.

Ibid.

[In the * secret chambers] In such or such a frontier town or place of defence, or in such a strong hold within the city of Jerusalem, for there John with his Zelots fortified himself.

*Store-houses, cellars, places of strength, fortifications, Magazins, ταμείοις.

Chap. XXVI. *Note* b. To the mention of *golden Alabasters*, Adde, and so the style in *Athenæus* imports, περιενεγκόντων τῶν παίδων ἐν ἀλαβάστροις καὶ ἄλλοις χρυσοῖς σκευέσι μύρα, *the boyes carrying about unguents in alabasters and other golden vessels.* Αλάβαστρον.

Ibid. Of the use of *Alabasters* for *anointing*, to *Julius Pollux*, Adde *Athenæus* out of *Alexis*, οὐ γὰρ ἐμυρίζετ' ἐξ ἀλαβάστρου, πράγμα τι γινόμενον ἀιεὶ κρονικόν, *He was not anointed out of an alabaster, as the custome had been of a long time.*

Ibid. Note d. Of the *five double shekels*, i. e. *twenty five shillings*. In proportion to which the *thirty* ἀργύρια here will be *three pounds fifteen shillings.* Αργύρια.

Ibid. Note f. Of the notion of συναλίζεσθαι, *Act.* 1. 4. for συνεσθίειν *Christs eating and their eating* with *Christ* after *his resurrection*, Adde the consent of *Theophylact*, and *Oecumenius*. συναλιζόμενος τουτέστι κοινωνῶν ἁλῶν καὶ κοινωνῶν τραπέζης, it signifies *partaking of the table* Συναλίζεσθαι.

table with them, and on *Act.* 10. 41. the *Scholion* is, ἐντεῦθεν ἡ ἀνάστασιν τῆς χειρὸς διαβεβαιοῦται ἐκ τοῦ συμφαγεῖν αὐτῷ μετὰ τὴν ἀνάστασιν, *he confirmes the reſurrection of Chriſt by their eating with him after it*, οὐδὲ γὰρ ἀναστὰς ἐποίησε τι σημεῖον· αὐτὴ γὰρ ἡ ἀνάστασις μέγα σημεῖον ἦν· ταύτης δ' οὐδὲν σημεῖον ἦν ὡς τὸ φαγεῖν καὶ πεῖν, *for after he was riſen he did not work any miracle, for the reſurrection it ſelf was a great miracle, and of that none ſo great an evidence as to eate and drink.* So *Leontius de Sect.* πραξ. 1. p. 630. C. Εἰ γὰρ λέγεται φαγεῖν μετὰ τὴν ἀνάστασιν, τοῦτο δι' οἰκονομίαν ἐποίησεν, οὐκ ὡς τῷ ὄντι πεινῶν, ἀλλ' ἵνα δείξῃ τοῖς μαθηταῖς αὐτοῦ ὅτι αὐτὸς ὄζιν ὁ ἀναστὰς ἐκ νεκρῶν, ὃν τρόπον καὶ πρὸ τύπος ἦλων λέγεται ἐπιδείξαι αὐτοῖς, *that he is ſaid to eat after his reſurrection, this he did by way of œconomy, not as being really hungry, but that he might ſhew his diſciples, that he was riſen from the dead, after the ſame manner, as he is ſaid to have ſhewed the diſciples the prints of the nails.* And ſo * *Titus Boſtrenſis*, among the *arguments Chriſt* uſed to aſſure his diſciples of his *reſurrection*, laying *ſpecial* weight on the ὀφείλησαι τι βρώσιμον, καὶ φαγεῖν, *his asking for meat, and eating before them*, adding, οὐδὲ γὰρ ὡς δεομένης ἔτι τροφῆς ἡ σαρκὸς αὐτοῦ ἔφαγε μετὰ τὴν ἀνάστασιν, *he eat after his reſurrection, but not that his fleſh wanted nouriſhment.*

* In Luc. p. 836. C.

Ραπίζω.

Ibid. Note m. After the notion of ῥαπίζω in *Heſychius* for *ſtriking* with a *rod*, Adde, But then the *old Greek and Latine Lexicon* hath it otherwiſe ῥαπίζω *expalmo, alapo*, to *box*, or *ſtrike* with the *hand*. And ſo * S. *Auguſtine* reads it, *Si cùm expalmaretur volnit ſe vindicare? Would he*

* Tr. 7. in Ep. Iohan. t. 9. col. 626.

he revenge himself, when he was box'd? So *Nonnus* on *John*,

——————— ἄγριος ἀνὴρ
Τολμηρῇ παλάμῃ ζαθέην ἐπάταξε παρείην.

The rude man struck his divine cheek with his audacious hand, and *Sedulius*,

——————— *Non denique passim*
Vel colaphis pulsare caput, vel cædere palmis,
Aut spuere in faciem plebs execranda quievit.

The accursed multitude ceased not to cuff him, or to strike him with the palmes of their hands, or to spit on him. And so *Suidas*, ῥαπίσαι, πατάξαι τὴν γνάθον ἁπλῇ τῇ χειρὶ, it signifies to *strike the cheek with the bare hand*, and so *Juvencus* of the *passion* of *Christ*.

Et palmæ in malis, colaphique in vertice crebri
Insultant, —— and
——— *prophetabis cujus te palma cecidit,*

Their hands insulted on his cheeks, and *Prophesie whose hand struck thee*, and *Nonnus* again,

——————— ἄλλος ἐπ' ἄλλῳ
Χερσὶν ἀμοιβάιῃσι παρηίδος ἄκρον ἀράσσων.

One after another by turnes gave him blowes on the cheek.

Chap. XXVII. 56.

[The mother of Zebedees children] Salome Mar: 15. 40. the mother of James and John, his disciples.

Ibid. Note a. *Hesychius*'s notion of πρηνὴς for *falling* on the *face*, (not down any *steep place*) Adde *Phavorinus* also. Πρηνὴς εἰς τὔμπροσθεν, ἐπὶ στόματος, ἐπὶ προσώπου, it signifies *falling forward on the mouth, on the face*, and πρηνὴς κεῖσθαι λέγεται ὁ ἐπὶ στόμα κείμενος, ὁ δὲ ἀνάπαλιν ὕπτιος. *He is said to lye* πρηνὴς *who lyeth* Πρηνὴς.

lyeth upon the face, and oppoſite thereto is lying on the back.

Ἀπήγξατο *Ibid.* To what is ſaid of the manner of *Judas*'s death by a *ſuffocating fit of ſadneſs*, * In 2 Cor. 2. 7. Adde, This ſeems to be * *Theophylact*'s underſtanding of it, who ſpeaking of the *exceſſive ſorrow*, that the *inceſtuous Corinthian*, if not timely *abſolved*, might probably fall into, expreſſeth it by εἰς ἀγχόνην ἥξῃ ὡς Ἰούδας *coming to a ſuffocation, as Judas did.* And this ſeems to have cauſed *Oecumenius* on the *Acts*, having reſolved that he dyed not by *hanging*, to fly to ſome *fables* of *Papias*, of his being ſo ſwoln, that he could not paſs by a *chariot* in the *way*, &c. In which *fable* I ſuppoſe there might probably be ſo much *truth*, that by this *fit of extreme melancholy* he was ſo *ſwoln*, that, as the *text* ſaith, *he burſt aſunder and his bowels guſhed out.*

Χολὴ. *Ibid. Note* f. Of the *ſtupifying wine* given to them that were *put to death*, Adde, So in the *laſt* of the *Proverbs*, *Give ſtrong drink to them that are ready to dy:* Where the *Hebrew Sichar*, ſoftned by the *Greek* into σικέρα ſignifies, ſaith S. *Baſil*, πᾶν τὸ δυνάμενον μέθην ἐμποιῆσαι, *all that can cauſe drunkenneſs.* So *Pſ.* 60. 3. οἶνον κατανύξεως *the wine of ſtupidity* is by the *Chaldee*, rendred the *wine of malediction*, ſuch as is given to them that are to be *executed*, of which ſaith *Rabbi Schelomo*, that it *obnubilates the heart, and ſtrikes the brain*, i. e. *diſturbs* and *takes away* the *ſenſes*. And accordingly S. *Paul* uſeth πνεῦμα κατανύξεως, *Rom.* 11. for the *ſpirit* of *ſtupidity* or *ſlumber*, *having eyes and not ſeeing*, &c.

Πνεῦμα κατανύξεως.

Θέλω *Ibid. Note* g. Of the *notion* of θέλω for being

being *pleaſed with*] Adde a *fragment* of *Peri-ctyone* the *Pythagorean* in * *Stobæus*, where we find Εὐτελήσει ἡ ἀνδρα, *She ſhall be kind to her husband.*

Ibid. Note h. Of that *figure* (which the *Græcians* call κοινότης, or συλληψις) Adde a further *example* from *Heb.* 11. 37. where we read ἐπρίσθησαν *they were ſawn aſunder*] in the *plural*, which yet is not found to belong to *any*, but to *Iſaias* onely. But it is alſo poſſible, that *both* theſe theeves might at *firſt* blaſpheme, and *reproach* him, and afterwards *one* of them *confeſſe* him and *pray* to him. Thus *Proſper* underſtands it *cont. Collat.* c. 12. *Cùm aliquandiu blaſphemaſſet in Jeſum Chriſtum repentè eſt mutatus*, &c. *when for ſome time he had railed on Jeſus, he was ſuddenly changed.* And ſo *Titus Boſtrenſis*, p. 833. B. ἐν ἀρχῇ μὲν οἱ δύο λῃσαὶ παρεπλήσια τοῖς Ἰουδαίοις ἐφθέγγοντο ἴσως τινα παρ' αὐτῶν βοήθειαν ἐντεῦθεν προσδοκῶντες εἰς ἄφεσιν. *At firſt the two theeves ſpake as the Jewes did, perhaps by that means expecting ſome help from them toward getting their pardon*, but that expectation being fruſtrated, and *hearing him pray for his crucifiers*, Lu. 23. 34. *one was thereby wrought on*, v. 40. And if ſo, then the words *here* will refer to the *former* time, and in S. *Luke* to the *latter*. Ἐπρίσθησαν.

ON

On the GOSPEL according to St *MARKE.*

Chap. II. *verſ.* 16.

HOw is it that he eateth and drinketh with Publicans and ſinners?]

16. If your Maſter be a pious and holy perſon, how comes it to paſs, that he obſerveth not that which all pious Jewes (thoſe of the ſect of the Phariſees, Ch. 7. 3, 4.) obſerve moſt carefully? *viz.* to abſtein from all pollutions, and ſo not to eate or converſe with any heathen perſon, or ſuch as frequently trade with ſuch.

Παραδ. Chap. IV. *Note* b. That παραδίδοναι ſignifies the *ripeneſs* of *fruit*, Adde, this *reaſon*, becauſe when *fruit* is *ripe*, it doth, as it were, *deliver it ſelf* to the *gatherer*.

Chap. VI. *ver.* 20.

* keep him, or look to him. [^a a and obſerved him] to keep him ſafe. * had a care

Συνετήρει. *Note* a a What συνετήρει here ſignifies, is a matter of ſome *Queſtion*. That which ſeems moſt *probable* is, that it ſignifies, as the *literal* notation imports, and as the *Vulgars* [*cuſtodiebat*] expreſſeth, *kept him guarded*, and ſo *ſecured*, and *preſerved* him. For though he were *impriſoned* by him before, yet it is clear, that he *ſuffered* him not to be *hurt* by any, and accordingly *Herodias*, though ſhe bare him a *grudge*, and would have *killed* him, yet ſhe could not, *v.* 19. And the *reaſon* is rendred in this *verſe*, for he bare

bare such a *reverence* to him for his *justice* and *piety*, that he *preserved*, and *guarded*, and kept him *safe* from her *malice*.

Ibid. Note a. To ἐχόλαν in *Hesychius*, Adde, it should be ἐχολᾶτο, and for ἔγκαλλα in *Phavorinus*, Adde, or probably ἐγκολᾶ *is angry with*. So ἐνεῖχεν signifies, and so it seems to note, *Lu.* 11. 53. δεινῶς ἐνέχειν *to be very angry at, or displeased with him.* Εἰσῖχε.

Chap. VII. *ver.* 2, 3, 4.

2. [Take bread with [a] defiled (that is to say, with unwashen) hands]

2. Take their dinner, their meal, without using that known ceremony of washing their hands before it.

3. [Eate not, holding the tradition of the Elders]

3. Do not eat any meale, and this in obedience to an ordinance made by their Predecessors not recorded in the Scripture of the Old Testament.

4. [The [b] market, except they [c] wash they eat not]

4. The market, or hall of judgement, or any the like mixt assemblies, they solemnly wash their hands (for fear they may have been defiled there) before they go to meal.

Ibid. Note a. That the *lawes* which required *washing* before *eating* any *meal* were the *injunctions* (not of the *Sanhedrin*, but) of the *Rabbins* among them, see *Maimonides* on * *Misnaioth. Dicimus non licere homini panem edere, antequam manus laverit: We say a man must not eate bread before he wash his hands.* And *lib. Tad.* * *tract: Berachoth, Quicunque comederit* Κοιναὶ χεῖρες.

* *Tr: Chagigah*, c. 1. §. 5.

* c. 6. §. 1.

mederit panem, ſuper quem dicitur benedictio Hammotſi, Benedictus qui producit, panem opus eſt ut lavet manus antè & poſt. Whoſoever eates the bread, over which they recite the benediction Hammotſi, Bleſſed be he that produceth bread, he muſt waſh his hands before and after. By this is noted not all kind of *eating*, for ſay the *Rabbins*, *Super illud quod non vocatur propriè panis, over that which is not properly called bread* (as *cakes* made of *hony* and *ſugar* and *Almonds*, &c.) *they recite not the benediction Hammotſi.* And therefore 'tis not ſimply [*eating*] here, but *eating bread*, ver. 2. and 5.

Πυγμῇ. *Ibid.* To the notion of πυγμῇ νίψασθαι, for *waſhing* with ſuch an *elevation* that the *water* may come to the *wriſt*, Adde the *teſtimony* of *Maimonides*, *Yad. tr: Berachoth*, c. 6. §. 4. where he askes the *queſtion*, *Quousque pertingat manuum lotio, how far the waſhing of the hands reacheth, and anſwers* עד הפרק *uſque ad Perek, by Perek underſtanding that joynt, which ſets on the arme to the hand. So Joſeph Ben Levi, and R. Alphes*, that to *waſh* the *hands* according to the *rite of the Sanctuary, it muſt be ad eam compaginem, quæ ad finem manûs eſt, that joynt which is at the end of the hand*, i. e. to the *wriſt*. So *R. Solomo Bar Nathan, Before eating bread properly ſo called*, requires *waſhing of the hands up to the wriſts*. See Mr. *Po. Miſcell.* p. 367. &c.

Πυγμῇ. Of this uſe of the word [πυγμῇ] we have a *clear* example in *Palladius Lauſiac. Hiſt.* κεφ: ϛμγ. where *Salvia* ſeeing *Jubinus* νιπτῆρα λαβόντα νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ, *take a laver and waſh his hands and his feet* πυγμῇ, tells him that ſhe was now *ſixty years old*, and that ἐκλὸς τ ἄκρων χειρῶν, καὶ αὐτὸ διὰ κοινω-

κοινωνίαν, οὐν ὄψις ἥψαλο ὕδατος, οὐ πῦς, οὐδὲ ἀλλό τι τῶν μέρων, *except her* ἄκρων χειρῶν, *and that for receiving the Communion, neither her face nor feet, nor any other part had ever touched water*, where though the *interpreter Gentianus Hervetus* render πυγμῇ *palmis* and ἄκρων χειρῶν *extremis manibus*, the matter is clear, that πυγμῇ] signifies the *hands and wrists together*, and, applied to the *feet* also, the *feet and ancles*, and ἄκρων χειρῶν] *the hands onely*, which, as was said, are called ἀκρόχειρες, the *extreme parts* of the χεῖρες, as that signifies *armes*.

Ibid. Note b. After the interpretation of ἀγορὰ for a *Court hall*, from whence all *Jewes* that came were *obliged* to *wash* themselves, as from a *legal pollution*, Adde, But I now rather adhere to that which * Mr. *Pocock* hath conceived, in reference to ἀγορὰ, as it signifies a *Market*, interpreting the place from a *rule* of the *Rabbines* set down by *Maimonides* in these words: *Tr. Berachoth*, c. 6. נוטל אדם ידיו שחרית ומתנת עליתהם כל היום ואינו צריך ליטול ידיו לכל אכילה ואכילה &c. *A man shall wash his hands in the morning so that it shall suffice him for the whole day, and he shall not need to wash his hands as oft as he eates; which holds in case he do not avert his mind any other way* (i. e. *go abroad*, or meddle with *business*, go to the *Market*, &c.) *but if he do so, he is bound to wash his hands as oft as there is need of washing*; i. e. before he *eat* or *pray*; And so that may well be the *meaning* of the place, that the *Pharisees eat no meat*, before they have *washd* their *hands*, and in case after the *morning washing* they go to the *market*, or fall to

Αγορὰ.

* Not. Miscell. c. 9.

any *worldly* buſineſs, wherein there may be very eaſily ſome *legal pollution*, they muſt *waſh* their *hands* again before they *dine*.

Βαπτίζεσθαι *Ibid. Note* c. Of Βαπτίζεσθαι (as it differs from νίπτεσθαι v. 3.) i. e. It *ſignifies* not onely the *waſhing* of the *whole body*, (as when tis ſaid of *Eupolis* that being *thrown* into the *ſea*, ἐβαπτίζετο, *he was immers'd all over*, and ſo the *baptiſmes* of *cuppes*, &c.) but *waſhing* any *part*, as the *hands* here, by way of *immerſion* in *water*, as that is oppoſed to *affuſion*, or *powring water* on them. For that is all the *difference*, ſaith learned Mr. *Pocock*, obſervable in *Hebrew* betwixt טבל, and נטל, that the former notes *immerſion*, the other *affuſion* of *water*, both indifferently uſed of *any part*, and both ſometimes for *any* kind of *waſhing* that part. And ſo βαπτίζεσθαι *Lu.* 11. 38. is plainly uſed for the *waſhing* of *hands* before *meat*.

Μογιλάλῳ. *Ibid. Note* e. To the rendring of μογιλάλῳ by one of a *ſtammering ſpeech*, Adde, *Attubus*, *one that* was *tongue-tyed*, and to that the *next* verſe ſeems to agree, where we read ἐλύθη ὁ δεσμὸς, *the ſtring that tyed his tongue was looſed.*

γῆ. Chap. IX. *Note* a. For the notion of γῆ for *fullers earth*, Adde *Theophraſtus*'s *character* of a *niggardly* perſon, where πολλὴ γῆ] ſignifies *much of this fullers earth.* Πρὸς τὰς γναφεῖς διατηνόμενος, ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλὴν γῆν, ἵνα μὴ ῥυπαίνοιτο ταχύ, *he earneſtly entreats the Fullers that his garment may have a great deal of earth, that it may not be ſullyed quickly.*

Ibid.

Ibid. ver. 50.

[And have [f] peace one with another] Let it have that other quality of ſalt, as that is a ſign of union, and of the perpetuity and firmeneſs of that, and ſo let it engage you in all amity and peaceableneſs with other men.

Note e. After the notion of ἁλισθήσεται for ἁλωθήσεται, in the *Concluſion* Adde, The agreeableneſs of this *interpretation* both to the *words* and to the *context*, ſhewes how unneceſſarily that *conjecture* was taken up by * *Joſ: Scaliger*, * Ep. 443. of the *text* being *corrupted*, πᾶς πνεὶ for πᾶσα πνέα, taking πνεία for אשה *Lev.* 2. when neither any one *copy* gives countenance to the *emendation*, nor the *Septuagint* nor any *other antient* author hath ever uſed this word πυρία for אשה. And then it is ſtrange to conceive, what ſhould ſuggeſt thoſe *inordinate* expreſſions which there follow in that *Epiſtle*, eſpecially this, *Mea eſt vera hujus loci interpretatio, quem fediſſima menda ab incunabulis uſque ipſius Chriſtianiſmi invaſit. Sunt & alia paſſim in textum Euangelicum ab ultima vetuſtate vitia admiſſa, quæ nemo præter me indicaverit. Et hoc quod jam aperuimus præcipuum eſt ex omnibus. Qui aliquo ſenſu communi præditus eſt, non poterit non laudare ſententiam noſtram. Nihil enim verius eſſe poteſt.*

That *ſalt* is σύμβολον φιλίας καὶ εἰρήνης, a *ſymbol* ſignificative of *friendſhip* and *peace*, is ordinarily ſaid; in reference to which is that of *Æſchines de Ementit. Legat.* τοῦ γὰρ πόλεως ἅλας, *the ſalt of the city*, meaning thereby the *publike peace* and *proſperity*; and from hence ſaith * *Euſtathius* τοῖς ὀπξενυμένοις παρεπίδενλο f. Εἰρηνεύετε ἐν ἀλλήλοις. * *In Iliad. a.*

ἅλες πρὸ τῶν ἄλλων βρωμάτων *ſalt before all other meats was ſet before the gueſts.* The onely *difficulty* is, from whence this *cuſtome* ſprang, or wherein this *Symbolical* nature of *ſalt* conſiſts, and that is anſwered by the ſame *Euſtathius*, ὡς γὰρ ἐξ ὑδάτιν πολλῶν ῥυτῶν καὶ χυτῶν πηγεῖς, ἓν τι στερεὸν γέγονε σῶμα, ὅτω καὶ οἱ συνελθόντες εἰς φιλίαν ἐκ διεζώτων εἰς ἓν τῷ τε τόπῳ καὶ τῇ φιλικῇ διαθέσει συνήχθησαν, *for as ſalt being compacted of many drops of water, every one in it ſelf fluid and unſteady, becomes one ſolid body; ſo they that from diſtant places conjoyne into a league of friendſhip, meet together both in place and friendly diſpoſition.*

Καιρὸς συκῶν Chap. XI. *Note* a. To prove that *figgs* were then *ripe* at the time of *Chriſts curſing* the *tree*, Adde, that the *Paſſeover* was the time of *putting the ſickle into the corne, Deut.* 16. 6. and of *offering their firſt fruits*, &c. And this may be farther confirmed by a paſſage in *Ariſtophanes* in Ορνισι,

Κὠπόθ' ὁ κόκκυξ εἶπσι κόκκυ, τόθ' οἱ φοίνικες ἅπαντες
Τὰς πυρὰς ἂν καὶ τὰς κρίθας ἐντοῖς πεδίοις ἐθέριζον.
Τοῦτ' ἄρ' ἐκεῖν' ὦ τὸπος ἀληθῶς, κόκκυ φωλοὶ πεδίονδε.

At the time that the Cuckow ſounds out his note (that we know is at the *beginning* of our *ſpring*) then all the *Phœnicians* (i. e. the inhabitants of *Canaan, Mat.* 16. *Note* f.) *reap'd their wheat and their barly in their fields, and that was the meaning of the Proverb,* κόκκυ φωλοὶ πεδίονδε, i.e. ſaith the *Scholiaſt*, κόκκυγος κρέζοντος θερίζομεν, *when the Cuckow cryes, we reap*, by [*we*] noting the φωλοὶ, i.e. the *circumciſed*, as appears by that *Scholiaſt* in theſe words, ἐπεὶ

τῶν Αἰγυπτίων ἦσαν ψωλοὶ πολλοὶ, *among the Ægyptians there were many circumciſed* (ſo *Herodotus* in *Enterpe* ſaith of them.) And then that the *fruits* of *trees* were gathered alſo at the *ſame* time with the *corne*, appears among many other evidences, by the expreſs words of *Philo*, *Leg. ad Caium* p. 795. E. where *Petronius* in his letter to *Caius* about the ſetting up the *image* of *Jupiter* in the *Temple*, tells him his fear, that the *provoked Jewes* would ſet on *fire* all the *fruits* of the *ground*; ἐν ἀκμῇ γὰρ τὸν τῶν ὁπωρῶν καρπὸν εἶναι, *for the fruit was now ripe* (where by the way, ἀκμὴ, not καιρὸς, is the *proper* word for the *time* of *fruits* being *ripe*) and therefore *care muſt now be taken for the* συγκομιδὴν καρπῶν *the taking in of the fruits*, ἃ μόνον τῶν σπειρομένων, ἀλλὰ καὶ ὧν ἡ δενδροφόρος παρέχει, *not onely the corne of the field, but the fruit of the trees*, from which circumſtance it is, that *Baronius* duely concludes that this of the deſigned *dedication* of that *image*, was at the *Paſſeover*, and ſo a *puniſhment* that might mind the *Jewes* of their *ſin* of *crucifying Chriſt* at *that* time of the year. * *Anno Chr.* 42. As for that *objection* which is apt to *deceive many*, and ſo impoſed upon S. *Chryſoſtome*, becauſe this time of *Eaſter* is not the time of *harveſt* in *other* places, whereupon that *Father Tom.* 4. p. 629. l. 20. ſpeaking of *Penteco ſt*, ſaith, it was the *time* ὅτε τὸ δρέπανον ἐμβάλλειν ἔδει τῷ ἀμήτῳ, ὅτε τοὺς καρποὺς σωάγειν ἐχρῆν, *when the ſickle was to be put into the harveſt and the fruits to be gathered in*, 'tis eaſily anſwered, that the *difference* of the *Climate* betwixt *Judæa* and *Greece*, and much more betwixt *Judæa* and, *us* &c. There can be no *ſtrangenſſe* in it.

Chap. XIII. *v.* 32.

[Neither [aa] the ſonne]

Οὐδὲ ὁ υἱὸς. aa. That this whole *diſcourſe* belongs to the *deſtruction* of *Jeruſalem* there can be no doubt to him that compares it with *Mat.* 24. and *Lu.* 21. and what hath been ſaid in the *Annotations* for the evincing of it. Which having been the *matter* of *Daniels prædictions*, and afterwards of ſome of *Johns viſions* in the *Revelation*, and here of *Chriſts*; It is moſt certain, that the *time* of it was *revealed* by *God* to this *ſon of man*, and other his *ſervants*, and therefore of that, and of the *particular circumſtances* connecting to the *laſt point* of that, it cannot be underſtood, that *of that knoweth no man*, &c. *That day and hour* therefore, of which the *words* are to be *underſtood*, muſt be more *nicely* interpreted, to ſignifie not the *time* more *looſely* but more *ſtrictly* that *very point of time*, wherein this *fatal blow* was to be ſtruck; And of this, to *preclude* the *curioſity* of men, and to ingage their *vigilance*, *Chriſt* is pleaſed to tell them, that no *diſpenſation* of *Gods*, either by *man* (*viz. Daniel*, or any *other Prophet*,) or by *Angel*, or (which is higheſt) *by the ſon of man*, had ordered us thus to *know the times or the ſeaſons*, this being no part of the *Prophetick office* of any *man*, or within the *Commiſſion* of *Chriſt himſelf* to *reveale* this ſecret to them. What the *Agnoetæ* taught in this matter, and wherein their ſuppoſed *miſtake* conſiſted, is not *obvious* to define. They were thus called, ſaith * *Leontius*, becauſe they defined from *this text*, that ὡς ἄνθρωπος ἠγνόει τῇ χειρὶ, *that Chriſt as man was ignorant of ſome things*, ὥσπερ καὶ πονέζαι λέγομεν αὐλὸν, *in the ſame manner*

Ἡμέρα ϗ ὥρα ἐκείνη.

* *De Sect. præf.* 6. p. 514. A.

manner as we ſay he ſuffered greef, &c. For this, ſaith he, *Theodoſius Biſhop of Alexandria* wrote againſt them, but his *authority* is not *great*, being himſelf *tainted*, and deemed as an *Heretick*, as there appears, and ſo accounted by * *Baronius*, and his followers *Theodoſiani* or *Jacobitæ*. But *Eulogius Biſhop* of *Alexandria* alſo wrote againſt them, and the *Epitome* of his *arguments* and *anſwers* we have in * *Photius*, and the ſumme of them is, that what is here ſaid of *Chriſt*, was ſaid, κατ' ἀναφορὰν, *ſecundùm reſpectum*, ὡς ὐκ ἐκτὸς ἀγνοίας ὄντος αὐτῷ τῷ σώματος, ἤτοι τῆς ἀνθρωπίνης ὑσίας, ἧς ἔστιν αὐτὸς ἡ κεφαλὴ, * *in that his body, viz. the humane nature, of which he was the head, was not without ignorance, as*, ſaith he, *he is ſaid to be made ſin and curſe for us, becauſe the head appropriating to it ſelf the things of the body, he thus took upon him the things of the body, viz. of us ſinfull men.* Yet * after this, though he much *diſlike*, that either according to his *divinity* or *humanity*, *ignorance* ſhould be attributed to him, he cannot but * acknowledge with *Gregorie Nazianzen*, γινώσκει μὲν ὡς θεὸς, ἀγνοεῖ δὲ ὡς ἄνθρωπος, *that he knowes indeed as God, but is ignorant as man*, onely adding, that the *Fathers* that *acknowledged*, or admitted *ignorance* in our *Saviour*, in reſpect of his *humanity*, ὐκ ὡς δόγμα τοῦτο πεποιήκασι, *did not produce this, as a doctrine, but to repreſs the Arians made uſe of it.* Now of this diſcourſe of *Eulogius* * *Pope Gregorie* gives his opinion in his *Epiſtles*, that he *admires much in it, but diſlikes nothing*, that he had *written a great deal to Anatolius the Deacon* to the *ſame ſenſe*, that what he ſaid of *Chriſts words*, that they were to be referred to him *juxta corpus ejus*,

* *Ann.* 535. n. 71. *Theodoſius Alexandrinus Epiſcopus Hæreticus*

* n. 230. p. 882

* *So Aquinas from Origen par. 1. qu. 10. art. 2. ad. 1.*

* p. 883.

* *Ibid.*

* *Ep. Ex Reg. l. 8. Ep. 42.*

nos quod sumus, in respect of his body, which we are, is most *true*, and that S. *Augustine* had oft *expressed* himself to the *same sense*, adding also *another interpretation* of the *words*, not that the *son of man was ignorant of that day*, * *Sed quia hunc sciri minimè permittat, but that he would by no means permit it to be known.* After this another *subtilty*, as he styles it, he proposeth, that the *onely son being incarnate, and made for us perfect man, in natura quidem humanitatis novit diem—— Sed hunc non ex natura humanitatis novit, knew the day in his humane nature, but not from his humane nature, because* being *made God-man, he knew it onely per deitatis suæ potentiam, by the power of his deity.* This certainly hath *truth* in it, but will not easily be discerned how it *opposeth* them, who acknowledging *Christ God-man* to *know all things* in this *hypostatical union*, do yet affirme him, in respect of his *humanity*, to be *ignorant of some things*; For 'tis not necessary, they should mean any more in thus affirming, than that he hath not this *knowledge* of *all things* from his *humanity*, but from his *divinity* onely. In that *Epistle* of *Gregories*, one thing is resolved, which may *possibly* give some *light* to this whole matter, *viz.* * *that he that is no Nestorian, cannot be an Agnoeta.* If this be true, then we have a *competent* cause of the *Agnoetæ* being reckoned up for *heretickes*, for such the *Nestorians* doubtless were, denying the *union* of the *divine*, and *humane nature* in *Christ*. But the *historie* rather *inclines* us to beleeve that the *Agnoetæ* were *Eutychians* than *Nestorians*, for *Theodosius*, was one of the διακρίναντες, that *opposed* the *Councel of Calcedon*, and these that brake off from him (about this point of *Christs being*

οὐκ ἐβούλετο σαφηνίζειν ἀγνοεῖσθαι αὐτὴν πᾶσι πρόμηθεύεται. *Cæsarius Dial.* 1. Αποκρ. κ. And so *Aquinas* also *part* 3 *qu.* 10 *art.* 2 *ad.* 1.

* *Intelligi subtilius potest.*

* *Res valde manifesta est, quia quisquis Nestorianus non est, Agnoeta esse nullatenus potest.*

being ignorant of ſome things, in reſpect of his *humanity*) had been, till then, of *his communion*, and ſo *eppoſers* of that *Councel*, ſee *Leontius*, p. 514. A. Theſe *Eutychians hereſie* conſiſted in this, that they affirmed *ſo cloſe an union betwixt the word and the humane nature*, that they became but *one nature*, and this was refuted in that *Councel of Chalcedon*, and the *Agnoetæ* being *oppoſers* of that *Councel*, muſt be ſuppoſed to adhere to this *hereſie*, and then indeed it muſt be acknowledged they were *heretickes*, and their *hereſie* ſo much worſe than bare *Eutychianiſme*, as it is *blaſphemie* to impute *neſcience* or *ignorance* to *God*. For ſuppoſing, as an *Eutychian* ſuppoſeth, that the *divinity* and *humanity* were by *union* * *become one and the ſame nature*, 'twere *prodigious* to beleeve, that this *nature* were *ignorant* of any thing. This therefore I ſuppoſe to be the ground of *defining* theſe *Agnoetæ* to be *heretickes*; for ſuch they were, if they *thus* taught. But for the *doctrine* of thoſe, which hold firmely the *decrees* of *all* the *four firſt General Councels*, and ſo condemne all the *hereſies* there *condemned*, particularly that of *Neſtorius*, *dividing* the *perſons*, and of *Eutychus confounding* the *Natures* in *Chriſt*, and onely affirme, that though as *God*, he *knew* all, yet, as man, he was *ignorant* of ſome things, juſt in the ſame manner, as he was *paſſible* and *ſubject* to all *humane infirmities*, which had not *ſin* in them, and that this is his own expreſs *affirmation*, that the *ſon of man knew not that day and hour*, this ſure is ſo far from *hereſie*, that, as the ſame *Leontius* elſewhere tells us, it is the *unanimous aſſertion* of all the *Fathers*, to which neither the *Councel* of *Chalcedon*, nor any other hath

* Μία φύσις ἐκ τῶν δύο πλειόνων.

hath taught any thing *contrarie*. For so in his tenth πράξις, resuming this *business* of the *Agnoetæ*, and recounting the *answer* that som gave, that those words [οὐδὲ ὁ υἱὸς, *neither the son*] were spoken by *Christ*, κατ' οἰκονομίαν, ἵνα ἀποβέψῃ τοὺς μαθητὰς —— *by way of prudential œconomie, to avert the disciples from their inquirie* —— he addes, as * his *own* affirmation, *that it is not fit to speak over subtily in this matter*, and *that therefore the Synod did not make any decree in it.*

* Ἡμεῖς δὲ λέγομεν ὅτι οὐδεὶ πάνυ ἀκριβολογεῖν περὶ τούτων τοιγαροῦν οὐδὲ ἡ σύνοδος τοιοῦτο ἐπολυπραγμόνησε δόγμα. p. 531. B.

Γιστικὴ.

* p. 476, 477

Chap. XIV. *Note* a. Of the notion of πιστικὸς for *sincerus*, Adde, * *Vadianus, Epit. de Insulis Mar. Mediterr. Dignum cognitu*, saith he, *quod Plinius tradit l.* 13. *scilicet novem herbarum species esse, quæ nardum imitentur, & adulterent; unde intelligimus in tanta fraudis materia usum loquendi obtinuisse ut pistica nardus diceretur quæ sincera & absque vitio est, & plane ἄδολος, germana, & nullâ arte vitiata. It is worth knowing, what Plinie affirmes, that there are nine species of herbes, which imitate and adulterate nard, whence it is, that, in so great matter of deceit, that nard is called* πιστικὴ, *which is sincere, and without fault, deceitless and not vitiated by any art.*

Συντρίψασα. l. 17. c. 9.

Ibid. Note b. Of the notion of συντρίβειν for *knocking* or *shaking* the *cruise* to make it run more *fluently*, Adde the *testimony* of *A. Gellius* speaking of a *boy* that was to *powre* out *oyle*, from the *cruise* into a *sallet* of *herbs*, the *oyle* not coming at first, *concussum vehementius*, saith he, *iterum in aulam vertit, he shook, or knock'd it very vehemently*, and then *turned the mouth of it over the dish.*

Ibid.

Ibid. Of the notion of it for *rubbing together*, or *ſcraping* with the *ſpathula*, Adde, Thus the *ſimple* word τείβω vulgarly ſignifies *terere, to rub*, and περιτείβω to *rub upon*, as in * *Palladius* περιτρίψας τὴ κεφαλὴν τῆ θηρίᾳ τοῖς μορίοις, *rubbing the head of the viper on the parts*, on purpoſe that it might *bite* him; and then by *analogy*, συντρίβω muſt be, to *rub together*. * *Lauſ. hiſt.* c. 29. p. 947. C.

Ibid. Note d. Of the notion of ἀπέχει for *ſufficit*, Adde, Thus is ἔχει uſed alſo, as *Num.* 16. 3. Ἐχέτω ὑμῖν *let it ſuffice you*, where *Symmachus* and *Theodotion* out of the *Hebrew literally* read πολὺ ὑμῖν *it is much for you*, So in *Anacreon*, ἀπέχει, βλέπω γὰρ αὐτὴν, *It is ſufficient, for I ſee her*. Ἀπέχει.

Ibid. To the notion of πάντα ἀπέχω for *giving an acquittance*, Adde the teſtimony of * *Theophylact* that it is ὡς ἐπὶ ὀφειλῆς *as upon receiving of a debt*. So *Gen.* 43. 23. τὸ ἀργύριον ὑμῶν τὸ δόκιμον ἀπέχω, *I received your mony, good and lawfull mony, and acquit you of it*, and accordingly *Suidas* interprets ἀπέχω in the *preſent tence* by ἀπέλαβον in *the aoriſt*, I *received*, and ſo doth *Theophylact*, Ἐπαινούμενοι γὰρ τὸ πᾶν ἀπέλαβον παρὰ τῶν ἀνθρώπων *they that are praiſed have received all from men*, i. e. *have acquitted God*. Ἀπέχουσι. * in 2. phil. 4. 18.

Ibid. Note e. To the notion of νεάνισκοι for *ſouldiers*, Adde, and ſo *Juvenes in Latine* do uſually ſignifie. See *Lipſius Epiſtol. quæſt.* l. 1. *Ep.* 1. Νεάνισκοι.

Ibid. Note f. To the inſtance out of the *Novels* of the taking *one* notion of δόξα for the *other*, Adde the *Tranſlator of Irenæus*, who, in a diſcourſe how all things were *created by God* himſelf and not by the *Angels*, hath theſe words, *Ea omnia non per Angelos, neque per virtutes* Δόξα. l. 1. c. 19.

virtutes aliquas ablatas ab ejus ſententia, All theſe were created not by Angels nor by any virtues pulled off from his ſentences [where the *Greek* being queſtionleſs ἀπὸ δόξης αὐτοῦ] ſhould have been rendred *ab ejus gloria, from his glory*, according to the opinion of thoſe who ſuppoſing the *Angels* to be made of *beames* and *rayes of Gods glory*, (ἀπαυγάσματα and ἀποσπασμάτα) taught that the *world* was *created* by them. Thus hath * *Phavorinus* obſerved of *Pindar*, that πμὴ ſignifying *two* things, *reward* in a *good* ſenſe, and ποινὴ *puniſhment* in a *bad*, from πίω, πμωξῶ, he uſeth ποινὴν *puniſhment* often for ☞ ὑπὲρ καλῶ ἀμοιβὴν *retribution in a good ſenſe.*

* *In voce* πμὴ.

Ποινὴ.

Chap. XV. *ver.* 43.
[d Counſeller]

A Decurion or Counſellour in the Province.

Βελευτὴς.

d. What is meant by Βελευτὴς *Counſeller* here, is matter of ſome *queſtion*. Moſt probable it is, that it imports one of the *Decuriones* placed by the *Romanes* in their *Colonies* or *Provinces*; So ſaith, *Fornerius*, *Decuriones* βελευταὶ, *dicebantur quòd conſilii gratiâ allegerentur, the Decuriones were called Counſellers, becauſe they were choſen to give counſel.* So the old *Greek* and *Latine Lexicon*, βελευτὴς, *Decurio, Curialis.* So the *old Gloſſarie*, *Decurio*, βελευτὴς δεκαδάρχης. Now what the *Decurio* is, we find in the *Digeſts*, *Lib.* 50. *Tit.* 16. *de verbor. ſignif. leg.* 239. §. 5. *Decuriones dictos aiunt ex eo, quòd initio, cùm colonia deducerentur, decima pars eorum qui ducerentur, conſilii publici gratiâ conſcribi ſolita ſit.* They were ſo called, becauſe at firſt when *Colonies* were ſent out,

the

the tenth part of them were appointed to ſit as a ſtanding Councel to manage affaires. And ſuch an one at this time was *Joſeph*, and he ἐπίσημος, a *perſon* of *great eminence.*

Chap. XVI. 2.

[At the [a] riſing of the ſun]

When the Sun was now appearing in their Horizon.

a. The *various* readings in this place, may deſerve to be taken *notice* of. 1. *Gregorie Nyſſen Serm. de Reſurr.* ſaith, Επ] τοῖς ἀκριβεστέροις τῶν ἀντιγράφων ἐμφέρεται. The moſt *exact Copies* put in ἔτι *now.* And ſo *Euſebius de Demonſtr. Euang.* l. 10. in the end reads ἔτι ἀνατείλαντος τοῦ ἡλίου *the ſun being now riſen*, and ſo *Lucas Brugenſis* cites it out of ſome *Manuſcripts.* 2dly. The *ancient Greek and Latine MSS.* read ἀνατέλλοντος in the *preſent tenſe*, and if the ἔτι *now*, be joyned with *that*, the *plain* ſenſe will be, the *ſun now riſing*, or as our *Engliſh*, *at the riſing of the ſun*, and ſo it will agree exactly with St. *Matthewes* τῇ ἐπιφωσκούσῃ, *the day begining to appear*, or *ſhine*, ἐπιφωσκούσης κυριακῆς, *the Lords day beginning to ſhine*, ſaith *Ignatius ad Trall.* Ἀνατείλαντος τοῦ ἡλίου.

ON

On the GOSPEL according to St *LUKE*.

Chap. I. *verſ.* 5.

cc. THe cc courſe of Abiah.] The eighth of the four and twenty courſes of the Prieſts which miniſtred in the Temple by their weeks.

Ἐφημερία. cc. Though the word ἐφημερία do *literally* denote the *ſervice* of no more then a *day*, yet is not ſo to be taken here, but in a greater *latitude*,
p. 763. E. for the ſpace of a *week*. So ſaith *Titus Boſtrenſis* ἐφημερίαν δὲ χρὴ νοεῖν οὐ τὸ πρὸς ἡμέρας παραμένειν καὶ λειτουργεῖν ἐν τῷ ἱερῷ, ἀλλὰ τὸ πρὸς ἑβδομάδας, *you muſt not underſtand the word of dayly continuance and ſerving in the Temple, but of weekly.*

Ibid. verſ. 60.

[And his mother.] And Elizabeth being alſo inſpired by God v. 41. and having by that means received knowledge of the name appointed by God, and not from her husband, who was now dumb and ſo had been ever ſince the Angel ſpake to him, v. 22. (ſee *Titus Boſtrenſis* p. 771. B.)

Ibid. verſ. 72.

To performe the mercy promiſed to our fathers. Deal mercifully with our fathers, ποίησαι ἔλεος μετὰ.——

Πληροφορεῖσθαι. *Ibid. Note* a. Of the notion of πληροφορεῖσθαι for being *perfected* or *completed*, Adde. So in *Heſy-*

Heſychius Preſbyter, Cent. 2. 10. παλαιὰ ὅτε ἐτελείου, ὅτε ἐπληροφόρει τὸν ἔσω ἄνθρωπον εἰς ϑεοσέβειαν, *the Old Teſtament did not perfect or complete the inward man to piety*, or in that reſpect. τελειῦν, and πληροφορεῖν in the *ſame* ſenſe.

Ibid. Note c. That *Theophilus* was probably a *feigned* title, to the *Teſtimony* of *Epiphanius*, Adde, Thus *Salvian*, in his *Epiſtle* to *Salonius*, prefix'd before his books *ad Eccleſ. Cathol.* giving him an account, why he *inſcribed* thoſe *books* not by his *own* name, but by that other of *Timothy*, ſaith he *followed this Euangeliſts example, qui in utroque divini operis exordio Theophili nomen inſcribens, cùm ad hominem ſcripſiſſe videatur, ad amorem Dei ſcripſit, who in the begining both of his Goſpel and of the Acts inſcribing the name Theophilus, ſeeming to have written to a man, he wrote to, or for, the love of God.* Θεόφιλε.

Ibid. Note i. Of the notion of κεχαριτωμένη for εὗρες χάριν, *thou haſt found favour*, Adde, the *teſtimony* of *Theophylact*, who thus expounds it, Ὅτε ἄνω εἶπε κεχαριτωμένη, ὥσπερ ἑρμηνεύων φησὶν, εὗρες γὰρ χάριν, &c. *when he had firſt ſaid thou that art favoured, he addes by way of interpretation, for thou haſt found favour*, &c. Κεχαριτωμένη

Ibid. To the notion of κεχαριτωμένη *for good* and *gracious*, Adde. So *Pſ.* 18. 26. where the *Hebrew* reads עִם חָסִיד תִּתְחַסָּד, and the *Septuagint* μετὰ ὁσίου ὁσιωθήσῃ, *with the merciful thou ſhalt be merciful*, the *Greek Scholiaſt* reads μετὰ κεχαριτωμένου χαριτωθήσῃ, *with the gracious thou ſhalt deal graciouſly.*

Ibid. Note m. Of the notion of προφητεύειν for *declaring the will of God by miſſion from him*, without reference to *predicting* things to *come*, Adde, Προφητεύειν

Adde, So the *author* of *Synopsis Prophetiarum*, Τῶν προγεγονότων τὴν γνῶσιν ἐκ θεοῦ τις λαβὼν προφήτης λέγεται, *Any that receives knowledge from God of things past is called a Prophet.* So * *Chrysostome*, Ο προφήτης ἑρμηνευτής ἐστιν, ἀλλὰ τοῦ θεοῦ. *A Prophet is no more but an interpreter, but that of God.* And *Grammarians* have observed that the *word* naturally signifies no more, then this of *speaking from*, or in the *stead* of another, *i. e.* of *God*, as a *Proconsul* is he that supplies the *Consuls place*, πρὸ in *composition* being all one with ὑπὲρ. So the *Poets* were said to be the *Prophets* of the *Muses*, as in *Pindar* μαντεύεο μοῖσα προφαλεύσω δ' ἐγὼ, *Let the Muse inspire and I will prophesy.* And in *Theocritus*, Μουσάων δ' μάλιστα τιεῖν ἱερὺς ὑποφήτας, *the sacred Prophets of the Muses*, that speak *under* them, or as they are *inspired*, and *directed* by them.

* To 3. p. 485. l. 42.

Εις Αἰῶνα.

Ibid. Note o. The *Addition* of לעולם *in seculum* at the end of the *benedictions* of the *Jewes*, was not *in* but *after Ezra's* time.

Φόβος. Αφόβως.

Ibid. Note q. Of the joyning ἀφόβως *without fear*] with [ῥυσθέντας *delivered*] and not with [λατρεύειν *serve*] to *Irenæus's* words, Adde, and * *Titus Bostrensis* ἐπειδή τινες πολλάκις ῥύονται —— μετὰ φόβου δὲ, διὰ τοῦτό φησι τὸ δοῦναι ἡμῖν ἀφόβως —— ῥυσθῆναι, *because some ofttimes are delivered from the hands of enemies, but with fear; therefore he saith, that he gives us to be delivered without fear, adding* καὶ γὰρ ἡ χριστοῦ ἐπιδημία πεποίηκεν ἡμᾶς ἀφόβως —— ῥυσθῆναι, *for Christs coming caused us to be without fear delivered*, οὐ γὰρ ᾐσθόμεθα τῆς ἐπιβουλῆς ἐχθρῶν *for we felt not, had no apprehension of the treachery of our enemies*, ἀλλ' αἰφνίδιον ἥρπασεν ἡμᾶς &c. *but he presently snatch'd us out, and transferred*

* p. 772 C.

us

us from them into his own lot and portion, διὸ &c. *which layes the obligation on us* (as on those that are now become *his*) *to serve him in holyness and righteousness,* &c.

Of the notion of φόβος *fear* for *danger*, Adde * *Menander* —— ἐσί δε
Γυνὴ λέγουσα χρηστ' ὑπερβάλλων φόβος. * ap. Stob. p. 483.
A fair-spoken woman is an exceeding great fear, i. e. is very much to be *feared*, a great *danger*.

Ibid. Note r. To the expressing of *Christ* by ἀνατολὴ, Adde. To which purpose also may be applied that of *Philo* περὶ συγχυσ. διαλ. Τὸν πρεσβύτατον υἱὸν ὃν ὁ τῶν ὅλων πατὴρ ἀνέτειλε, *the Father of all things sent him forth* (in the word from whence the *original* ἀνατολὴ comes) *his most ancient sonne, or first born.* Ανατολὴ.

Chap. XI. *Note* a. Of the notion of οἰκουμένη, after the reference to *Hieronymus Magius*, l. 4. c. 15. Adde, And so *Suidas* in the word Ἀπογραφὴ, saith, ἐπὶ πᾶσαν τὴν γῆν ὑπηκόων ἐξέπεμψε δι' ὧν ἀπογραφὰς ἐποιήσατο, *Augustus sent out unto all the regions of those that were subject to him, officers by whom he made the enrolings*, and in the word Αὔγουστος Καῖσαρ, he saith, *he decreed to number* κατὰ πρόσωπον *by head* πάντας τοὺς οἰκήτορας Ρωμαίων, *all the inhabitants of the Romans*, and reciting the number, *his style is*, εὑρίσκονται οἱ τὴν Ρωμαίων οἰκοῦντες, *there were found so many myriads inhabiting the dominions of the Romans.* Οἰκουμένη.

Ibid. Note. b. Of the notion of Ἀπογραφὴ, To the *vulgars* reading v. 3. *Ibant profiteri, they went to tell what they were worth* &c. Adde, *Suidas* indeed in the word Ἀπογραφὴ mentioning this of *Augustus*, saith it was to the *other* end, Ἀπογραφὴ.

of bringing into his *treaſury* αὐτάρκη τινὰ μοῖραν, *a ſufficient proportion*, and that it was therefore called, Απογραφὴ πρώτη, the *firſt* of *this* kind, by way of *equal* and *moderate* diſtribution, becauſe *they that were in power before him, were wont to take away what they would.* But though *Suidas* be an *excellent Grammarian*, yet in matter of *hiſtory* his *authority* is not great, and 'tis ſure enough the *Roman ſubjects* paid their *vectigalia*, certain *taxes*, before this, and the *Publicans* were the *gatherers* of them. And *Caſſiodore*'s words, which ſomewhat look toward that of *taxing*, yet refer it not to the *cauſe* aſſigned by *Suidas*, but becauſe by the *civil warres mens dominions or poſſeſſions were uncertain and confounded*, and therefore this *Cenſus* was appointed together with a *ſurvey* and *diviſion*, *ut poſſeſſio ſua nulli haberetur incerta, quam pro tributorum ſuſceperat ratione ſolvenda, that every man might have his poſſeſſion certain, and proportionably his tax* be certain alſo. *Caſſiod. var.* l. 3. *Ep.* 52. It is therefore by *learned* men affirmed, particularly by *Iſ. Caſaubon* in *Bar.* p. 105. (and is moſt probable) that this decree of inrolling was an effect of *Auguſtus*'s *curioſity* (and neither of his deſire to *inrich* his treaſury, nor to reforme the *exceſſes* of thoſe before him) and this overruled by Gods ſpecial *providence*, ſaith * S. *Chryſoſt.* that this *Emperor* might ὑπηρετῆσθαι τῷ ἐν Βηθλεὲμ τόκῳ *ſerve or be inſtrumentall to the conſerving the record of the birth of Chriſt*, whoſe *name* and his *mothers as well as Joſephs*, were now *inrolled.* And that is a farther *evidence* of the nature of *this* ἀπογραφὴ, that it was not a *taxe*, for that would not have belonged to *women*

* *Hom.* 8. *in Matt.*

women and *infants*, but, as *Cassiodore* said, to the *possessors* onely. And thus *Suidas* himself understands it in *Augusto*, that he *decreed to number by head all the inhabitants of the Romans*, being willing to know πόσον ὀστὶ πλῆθος, *how great the multitude was*, which must take off all *authority* of his to the *contrary*.

Ibid. Note h. Of the notion of τὰ τοῦ πατρὸς for his *fathers house*, Adde, Thus the *Syriack* reads it, and thus *Theophylact*, ἐν τῷ ναῷ αὐτοῦ, *in his temple*. So *Chrysostom Hom.* 52. *in Gen.* speaking of *Abimelech* driving *Isaac* out of his *countrey*, askes, ποῦ ἀπελαύνεις τὸν δίκαιον; *whither drivest thou the righteous man?* οὐκ οἶσθα ὅτι ὅπου ἂν αὐτὸν ἀπελθεῖν συμβαίνῃ, ἐν τοῖς τοῦ δεσπότου τοῦ ἑαυτοῦ εἶναι αὐτὸν ἀναγκη, *dost thou not know that whithersoever he shall happen to depart, 'tis necessary he should be in his Fathers house*, i. e. *within his providence?* And * *Dionysius Alexandr.* ἐν τῷ οἴκῳ μοῦ εὑρόσαν με λέγει διὰ προφήτου, ἐν δὲ Εὐαγγελίοις, ἐν τοῖς τοῦ πατρός μου δεῖ με εἶναι, *They found me in my house, saith he by the prophet, but in the Gospell, I must be in those of my father*, i. e. in his *house* likewise. So * *Titus Bostrensis*, Εἰς τὸν ναὸν ὢν τοῦ θεοῦ, ἔφη, οὐκ ἠδεῖτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; *Being in the Temple of God he said, knew ye not that I must be in my fathers (house?)*

Τὰ τοῦ Πατρός.

* Cont. Paul. Samosat. ἀποκρισ. η.

* P. 778. E.

Chap. III. *ver.* 1.

[* Governour[a] of Judæa.] * Procuratour.

Note a. Some *question* may be, what is here meant by Ηγεμονεύοντος. But * *Jac. Cujacius* the learned *Lawyer* hath cleared it; *Rectiùs*

Ηγεμονεύων.

Observ. l. 9. c. 13.

Vetus interpres Luc. 1. *Procurante Pilato, quàm alii, præside. Præses enim Syriæ tum fuit Vitellius vir Consularis, Procurator Pilatus, Eques Romanus. Cujus rei authores habeo Tertullianum, Tacitum, Josephum. The ancient interpreter Luc.* 1. *renders it more truly Pilate being Procurator, then others, Pilate being Presidẽt, or Governour: for Vitellius was then Governour of Syria, one that had been Consul, but Pilate a knight of Rome was Procurator: So I learn from Tertullian, Tacitus and Josephus.*

Ibid. ver. 23.

[Thirty years of age.] Thirty yeares old, the age before which the Levites were not to be admitted to sacred functions. Num. 4. 3. and 43. 1 Cron. 33. 2.

Ibid. Note b. Of the *high priests* being *chosen* by the *Procurator*, Adde *Theophylact.* Οἱ τότε ἀρχιερεῖς τῶν Ἰουδαίων ἐπεπήδων τῇ τιμῇ, ἀγνητὴν αὐτὴν κτώμενοι, καὶ τὸν νόμον διαφθείροντες. *They who were at that time high preists of the Jewes, invaded that dignity, bought it, and so destroyed the Law*, which prescribed a *succession* in the *family* of *Aaron.*

In Heb. 5. 4.

Καπὲτ. *Ibid. Note.* d. For the *difficulty* concerning *Cainan* in the *Genealogy*, see the *learned Sam. Bochartus* in his *Phaleg.* l. 11. c. 13.

Κεφαλὶς. Chap. IV. *Note* a. Of the notion of κεφαλὶς for a *roll*, Adde * *Theophylact*, who explains it by εἰλητάριον a *roll.*

* In Heb. 10. 7.

Ibid.

Ibid. ver. 23.

[This Proverb, Phyſitian heal thy ſelf.] That which among the Jews is by way of gibe vulgarly uſed to a Phyſitian, who is himſelf fallen into any diſeaſe, or infirmity, Phyſician &c. (which ſignifies a man that pretends to do cures abroad, but is able to do none at home) is become appliable to me &c.

Chap. VI. *Note* g. To the notion of ἀπελπίζειν (not for *hoping* to *receive* again, but) for *diſtruſting*, as that is oppoſite to *liberality*, Adde, In the ſame ſenſe δυσελπισία is uſed in *Teles* his *Commentary of riches and poverty*, ſpeaking of *Covetouſneſs*, that it permits not men to *uſe*, or *communicate* their wealth, he addes, Ενίων ἡ ἀνελευθερία καὶ δυσελπισία τὰ ὑπάρχοντα παρεσφράγισαι, *ſome mens illiberality and diffidence hath ſealed up their poſſeſſions.* Απελπίζειν. *Ap. Stob. p. 523.

Ibid. ver. 40.

[Every one * that is perfect ſhall be as his Maſter.] *Shall be perfected as his Maſter. κατηρτισμένος ἔσται, ὡς ὁ διδάσκαλος αὐτοῦ.

Note i. What is the full meaning and *grammatical* conſtruction of [κατηρτισμένος ἔσται, ὡς——] hath been intimated. *Note* on 2 *Cor.* 13. c. To it I here Adde the *conſentient* judgement of *Epiphanius*. A *diſciple*, ſaith he, is *not above his Maſter*, οὕτω δὲ κατηρτισμένος κατὰ πάντα ὁ μαθητὴς, ὡς ὁ διδάσκαλος αὐτοῦ τοῦτ' ἔστιν ἕτοιμος εἰς διωγμὸν καὶ κακολογίαν, *but let him be made perfect as his own Maſter was* (of whom the *Apoſtle* tells us *Heb.* 11. 10. *that he was* Κατηρτισμένος ἔσται ὡς.

to be made perfect by sufferings) i. e. *ready for persecution, and evill speaking.*

Προστάτης. Chap. VIII. *Note* a. Of the notion of προστάτης Adde, It is a *military* word, of *souldiers releeving* and defending and *rescuing* one another, which is προΐστασθαι, and a *work* of *mercy*. And he that exerciseth it, is called *indifferently* προστάτης, ἐπιστάτης, παραστάτης (see *Rom.* 16. 2.) So in * *Demosthenes*, Τὸν προϊστάμενον ἐπ' ἀποστερήσει τῶν ἐμῶν Αφόβου, *who help'd Aphobus to defraud me.* And in *Strabo*, ψεύδους προΐσταται δόγματος, *he maintained, defended a false opinion.* And many the *like*.

* Εν τῷ κατ' Ονήτορ.

Chap. IX. *ver.* 8.

[Elias had [a] appeared.] Elias was come.

Εφάνη. *Note* a. The word ἐφάνη *appeared*] seems here to be taken for ἦλθε *was come*. So 'tis evidently in 2 *Mac.* 7. 22. οὐκ οἶδ' ὅπως εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν, *I know not how ye came into my wombe.* So the *Scholiast of Theocritus*, φανεὶς, ἐλθὼν, *appearing* signifies *coming*. So *Plato* in the beginning of his *Protagoras*; Πόθεν δὲ Σωκράτης φαίνῃ; that is, *whence comest thou Socrates?* So *Chrysostome*, οὐδὲ σὺ εἰς τὴν ἄνω φανῆναι δυνήσῃ πόλιν, *thou canst not come to the city which is above.*

* *Hom* 73. *in Matt.*

Εξοδος. *Ibid. Note* b. Of the notion of ἔξοδος for *Christs coming* to *destroy* the *Jewes*, Adde, To this may be added an *observation* of * S. *Chrysostomes*, Ο μὲν κύριος — τὴν παρουσίαν αὐτοῦ τὴν ἐνσάρκον ἔξοδον καλεῖ, *Our Lord Jesus Christ calls his coming in the flesh by this title of* ἔξοδος or *going out*, citing *Mat.* 13. 3. of the *Sower*

* To. 4 p. 441. l. 27.

going

going out, and *John* 16.28. of his having *come out from the father*; and the same * again, Ο μὲν γὰρ Χριστὸς ἔξοδον τὴν ἑαυτοῦ παρουσίαν εἰκότως καλεῖ, *Christ fitly calls his coming* ἔξοδος, which *observation*, if it have any force in it, then may this other *middle coming* of *Christ* to the *destruction* of the *Jewes*, so often styled παρουσία *the coming of the Lord*, and of *Christ*, be as fitly here express'd by ἔξοδος, not the *going away*, or *departure* from this *earth*, but his *coming in power* and *vengeance* from *heaven*, a consequent of his *Ascension* thither. On * this place of S. *Chrysostome* the *learned Andrew Downes* observes, that the *Hebrews* expresse οἰκονομία and διοίκησις any *administration* or *discharge* of any *office*, by *going in and going out*. Which if it be applyable to the *latter* of them, taken alone, (as it is both *here* and in *that* place of S. *Chrysostome*) then 'tis a farther account of the *propriety* of this sense which I have affix'd to it, this *coming of Christ* to the *destruction* of his *crucifiers*, being an *eminent* act of *administration* of his *regal office* (and thence oft called the *kingdome of God*) in the *executing judgement* on such *traiterous* opposers of his *kingdome*.

* li. 35.

* Tom. 8. p. 560.

Ibid. ver. 62.

[No man having put his hand o the plough, and looking back, t fit for the kingdome of heaven.]

He that holds the plough must follow it close, and not make errands home, or betake himself to any other business, till his dayes worke be done, if he do he will not be fit for that imployment: So thou if thou wilt undertake my service, must not defer or procrastinate, but presently set to it, without any delay, and then follow it with

* Οπίσω βλέπει διότι μελλήσεως καὶ ἀναβολῆς ποιεῖται πρόφασιν, &c. *Titus Bostrensis* p. 792 A.

with the same diligence, and if thou art not thus ready to set out with me, if thou either pretendest, or really hast such kindness to thy former course and what thou hast left at home, as to take thee off one day from my service, thou art not worthy of the dignity, and advantages of a Christian life, art no competent judge of them, nor consequently fit for a disciple of mine.

Συγκυρία. Chap. X. *Note* a. Of the notion of συγκυρία for *concurrence* or *meeting*, of *two things*, Adde, * *In Tim.* p. 251. * *Calcidius's definition* of *fortune*, that it is *concursus simul cadentium causarum duum, originem ex proposito trahentium, ex quo concursu provenit aliquid præter spem cum admiratione, a concurrence of two causes falling together, having their beginning from counsel, from which concurrence something proceeds besides hope with admiration.*

Chap. XI. *ver.* 29.

[And when the people were gathered thick together, he began to say.] As for the second question proposed v. 16. he now in the presence of a great multitude gave answer also to that (see Mat. 12. 39.)

Ibid. ver. 41.

* What you have or are able give almes or in almes: [* Give almes of such things as you have.] The best way of purifying &c. is by works of mercy and liberall almes-giving; As far as you are able restoring to the injured, or if there be not place for that, giving to those that want.

Τὰ ἐνόντα δότε ἐλεημ. *Ibid. Note* c. Of τὰ ἐνόντα &c. after the place from *Deuteronom.* 16. 10. Adde; But because the precept is here given to the *hypocriticall Pharises*

Phariſes who may have been guilty of great ſins of *injuſtice*, and 'tis not impoſſible ἁρπαγὴ may ſignifie *that* v. 39. (though I conceive it may fitly be taken in another ſenſe, noted 1 *Cor.* 5. *Note* h.) and becauſe this ſin of *oppreſſion*, and *rapine*, and *cheating*, and *wronging* others, is ſo ordinary in the world, that it may be reaſonable for our *Saviours* ſpeech to reſpect *that* among *other* ſins, and ſo to propoſe here the way, on the *ſinners* part, required for the *cleanſing* of that; Therefore it is not amiſs yet farther to obſerve, that the place here [τὰ ἐνόντα δότε ἐλεημοσύνλω] and not [ἐκ τῶν ἐνόντων] or [ἐκ τῶν ὑπαρχόντων] may in *conſtruction* be ſo rendred, as that the two *accuſative* caſes ſhall be ſet by way of *appoſition*, and both follow the *verb* [δότε] and then the meaning will be, *give what you have, or as far as you are able*, as far as *all* that you have will *reach*; This we know the *injurious* is bound to, in caſe of *rapine*, to *reſtore all* that he hath taken away, before he can hope for *pardon*; but in caſe he be not *able* to *reſtore all*, yet certainly he muſt go as *far* as he *can*, and that is the *leaſt* that will be *accepted*, (nay *Zaccheus*'s example when he repented, may be fit in that caſe to be conſidered, who made a *fourfold reſtitution* to the *injured* perſon, and *gave half of his goods* to the *poor*, over and above.) And he that either *reſtores* to the *utmoſt* or doth it as far as is *now* in his *power*, he doth reſtore τὰ ἐνόντα in this ſenſe. But becauſe many caſes there are, wherein there is not place for *exact reſtitution* to the perſon *injured*, he may be gone, and all that have right to what was his and the like, and in that caſe, *giving* to the *poor*, in works of *mercy* or *pity*, is the onely way left

of

of *reſtitution*, and the like holds in *other* ſins; wherein though no other man be *wronged*, yet there is *pollution* contracted, and that muſt be *cleanſed* by ſome effectual *works* of *repentance*; and *mercy to the poor* is ſpecified, as an *eminent work* of this kind, *Dan.* 4. 27. therefore in all theſe, and the like reſpects, the *precept* is here given more *generally*, to make uſe of theſe *works* of *almes*, where the caſe requires, as *reſtitution*, where the caſe requires *that*, and even then, after *Zacheus*'s example, *almes* alſo; And ſo the *full* of the *precept*, is τὰ ἐνόντα δότε ἐλεημοσύνην, *give what you have in almes*, even *all* that you have, where *all* is ill gotten, and the *whole* lump is by that means *unclean*, or as much as you have taken by *rapine*, and *oppreſſion*, whatever that is (with advantage) if you have *ſo much*: If you have not, τὰ ἐνόντα, *what you have*, will by *Gods mercy* be *accepted*. And ſo in *other* ſins, wherein others have *not* been *injured*, or wherein no *reſtitution* is required, ſtill a very *liberal almes-giving* is required, not onely ſo much, as were every mans duty, *abſtracted* from theſe *pollutions* thus contracted (as *almes-giving*, we know, is ſimply under *precept*, and ſome degree of it is our *righteouſneſs*, in the ſacred ſtyle, we are *unjuſt* if we performe it not) but in ſome proportion to a *treſpaſſe-offering*, ſo much more, as a *fruit* of *repentance*, and a *revenge* on our ſelves, and an evidence of our true *contrition* for our *ſins*. And this, in reſpect of the *quotum*, ſet down *indefinitely* (not defining the *juſt* proportion, but leaving that to our *choice*) τὰ ἐνόντα, *what we have*, or are *able to give*, and not onely ſome *ſmall* mite, unproportionable, as it would perhaps be *interpreted*,

terpreted, if it were here [ἐκ τῶν ἐνόντων] in *Gemiſthus*'s notion premiſed, or as that is no more than [ἐκ τῶν ὑπαρχόντων] in *Tobit*, *out of what thou haſt.*

Verſ. 44.

[Which appear not, and the men that walk over them are not aware of them.]

Grown over with graſs, and they that ſee the green outſides of them, Mat. 23. 27. know not what is within, *viz.* bones of men and putrefaction, and ſo are defiled and polluted by them, (See Note on Mat. 23. ff.)

Ibid. Note f. Of the notion of ἀποσομπίζειν for *pozing*, Adde, as an *angry ſchoolmaſter* that ſeeks occaſion of *ſeverity* againſt a *ſcholar*; *Theophylact* expounds it by πυκνῶς ἐρωτάω, and ἄλλα ἀλλα ἐρωτῶ, and παιδεύω, *asking often, one queſtion after another, enſnaring.* Αποσομπίζειν.

Chap. XII. *ver.* 15.

[* Mans life conſiſteth not in the abundance of the things which he poſſeſſeth.]

* Or, no mans life if he have never ſo much abundance, depends on his poſſeſſions.

Verſ. 19.

[* Be merry.]

Live feſtivally, pleaſe himſelf and entertain others. * Feaſt. εὐφραίνου.

Verſ. 50.

[* I have a baptiſme.]

* I am to be baptized with a baptiſme.

Note e. Of the notion of ἀμετρεωείσως for *fixedneſs of attention*, Adde, *Chryſoſtome* εἰς τὸ ἱππόδ. Αμετρεωείσως ἀτενίζειν εἰς μαππάριον, *to look earneſtly*, Tom. 6. p. 965. Αμετρεωείσως.

neſtly, without ever looking off, on *him that holds up the mappa* or *white cloth* in the *races.*

Μετεωρίζεσθαι *Ibid.* Of Μετεωρίζεσθαι for *doubting,* or *ſuſpence,* Adde, So in *Dorotheus,* * Διδασκαλ. 1. Αδιαφορεῖν and μετεωρίζεσθαι are all one, when one is not *intent* on what he hath in hand, but is *uncertain,* and *indifferent* which to take to, all one with ἀσκόπως περιφέρεσθαι following, *being carried about* without any *certain aime.*

* p. 806. E.

Μετεωρίζεσθαι *Ibid.* Of μετεωρίζεσθαι taken for *ſollicitude,* Adde, *Theophylact,* μεριμνᾶν, ἤτοι τὴ μετεωρισμὸν ἀπαγορεύει, *he forbids ſollicitous care under that phraſe.*

Εἰ ἀνήφθη. *Note* c. Of εἰ ἀνήφθη in an expreſſion of *wiſh* and *deſire,* preferred before the *ſecond* rendring, Adde, unleſs we prefer that *other reading,* which we find in *Marcus Eremita* * *de baptiſ.* ᾠ ἤθελον εἰ ἤδη ἀνήφθη, *and I would be pleaſed,* or *glad, if it were already kindled.*

* p 923. D.

Ἔχω βαπτ. *Note* d. The *phraſe* ἔχω βαπτισθῆναι] is all one with μέλλω the note of the *future.* So 3 *Eſdr.* 4. 45. *habet venire* is uſed for μέλλει ἔρχεσθαι *is to come.* And in the *Athanaſian Creed* ἀναστήσονται *they ſhall riſe*] is rendred in *Latine, habent reſurgere.* So in * *Chryſoſtome.* ἔχῃ διακεῖσθαι for μέλλῃ, and again διδάξαι εἶχε, i. e. ἔμελλε, And ſo † oft in *Lactantius, quod carne indui haberet in terra,* i. e. *that he was to be incarnate,* and again, *quòd plurimæ ſectæ & hæreſes haberent exiſtere, that there ſhould be many ſects and hereſies.*

* To. 1. p. 92. li. 29.
* To. 2. p. 64. l. 4.
† Inſtit. l. 4. c 12.
Ib. c. 30.

Chap.

Chap. XIII. *ver.* 3.

[Except ye repent.] If you continue your present wicked practises raising sedition under pretence of piety, as frequently you are apt to do (see *Titus Bostrensis* p. 803. C.) then as they perished &c.

Ibid. ver. 31.

[The same day there came certain of the Pharisees, saying unto him, get thee out, and depart hence, for Herod will kill thee.] Upon his instructing the people and doing miracles, in this manner, some of the Pharisees unwilling that they should thus see his power, and hear his doctrine, were very desirous to have him gone, and for a pretence suggest the danger that he was in from Herod, if he should stay any longer, saying, Go out of Galilee, Herods jurisdiction; for if thou stay here, he will put thee to death.

Vers. 32.

[* That fox.] Herod, (by the manner also of the expression, * left dubious, intimating the subtlety of the Pharisees, disguised by them, but by him discerned, who by the mention of Herods design to kill him, thought to drive him out of their coasts) that I attend &c.

*This, ταύτη.

* οὐκ εἶπεν ἀλώπεξ ἐκείνῃ, ἀλλὰ ταύτῃ, εὐφυέστατα μέσῃ τινὶ χρώμενος φωνῇ, καὶ σαφῶς δεικνύων ἐγγὺς ὄντας τῇ ἀλώπεκι τοὺς φαρισαίους διὰ τὴν πανουργίαν. Titus Bostrensis. *p.* 805. *B.*

Note b. To the *testimony* of *Simplicius* concerning σωτηρία for *instruction*, Adde, *Zaleucus* in his *proœm* to his *Lawes*, where νοῦν ἔχοντες and σωθησόμενοι are put together as *phrases* of the *same* importance, *wise men and such as meant to be safe.* *Ibid.*

Σώζεσθαι. *Ap Stob.* p. 280.

Δεῖ με σήμερον &c. *Ibid. Note* b. Of the notion of δεῖ με σήμερον καὶ ἄυριον] *for the time* of his *doing miracles*, Adde *Theophylact*, Δεῖ με χρόνον τινὰ παραμεῖναι ἐνταῦθα θαυματουργοῦντα, *I must ſtay here a while and do miracles.*

Chap. XIV. 35.

[It is neither fit for the land, nor yet for the dunghill, but men caſt it out. He that hath ears to hear let him hear.]

It is not fit, or uſeful (as ſome things are) to enrich the ground, no nor to mix with other things, which being corrupted from their primary uſe, are yet good for that; and ſo are kept, though in a mean place, for that uſe, but is utterly unprofitable, and generally dealt with as ſuch, caſt out without any reſpect. Let every diſciple, every Chriſtian, deſigned by Chriſt to be the ſalt of the earth, lay this to heart, for he is neerly concerned in it.

Εἰς γῆν. *Ibid. Note* c. In the end, Adde, But perhaps, and indeed moſt *probably*, γῆ here may, in the *husbandmans* notion, ſignify [*land*] whether *paſture*, *meadow*, or *tillage*, all which are improved by *manure*. So is γῆ uſed *Heb.* 6. 7. Now *two* ſorts of *manure* there are; Some things have a *peculiar propriety* to the *enriching* of *ground*, and are uſed *alone*, without *mixture* of any thing elſe with them, as to ſome ground, *marle*, *lime*, &c. Some things having not this *propriety* in any *ſpeciall* manner, yet being in *mixture* with thoſe that have, are fit for this turne, and of ſuch generally our *mixum's* or *compoſt's* are made, wherein all kind of *dung* being one *ſpeciall* ingredient, that *mixum* may well be that thing that is here expreſs'd by κοπρία

or

or *dunghill*, whither, as is here intimated, many *other* things are caſt, as well as *dung*. Now *ſalt*, which is very good for *domeſtick* uſes, when that *loſes* its *virtue*, when 'tis *corrupted*, μωρανθῇ, and ſo is no longer *good* for *thoſe* uſes, 'tis likewiſe good for *nothing* elſe. Other things, when they are *corrupted*, do but *change* their *uſe*; *dung* it ſelf, in the utmoſt degree of *putrefaction* is good for *enriching* of *land*, but *ſalt corrupted*, quite unlike other *putrid* things, is not good *ſingly* by it ſelf, to be laid on any ſort of *land*, no nor in *mixture*, or *compoſt* with any thing elſe, no not with *dung*, which is moſt *uſefull*. And this is the ſtate of a *putrid diſciple*, a *corrupt Chriſtian*, he doth *hurt*, whereſoever he is, but no kind of *good*, and therefore as a *wicked*, and not onely *unprofitable ſervant* (or as ἀχρεῖος *unprofitable* is the *worſt* character, that can be) ἔξω βάλλεται, *he is caſt out*, as here the *unſavory ſalt*, as ἀδόκιμος *rejectaneous*, or *reprobate*, whereas the *good Chriſtian* is *elect*, *precious*, a *good and faithfull ſervant*, very profitable to his *Maſters uſe*, and *honour*, and the *advantage* of other men.

Chap. XV. *Note* c. To the uſe of νεκρὸς for one engaged in a *wicked* courſe, Adde, 1 *Tim.* 5. 6. *She that lives in pleaſure is dead, while ſhe lives.* So the *Jewes* have a ſaying, *Ill men while they live are ſaid to be dead.* And ſo the *ancient Arabs. Not he that is at reſt is dead, but the living dead man he is truly dead.* Νεκρὸς.

Chap.

Chap. XVI. *ver.* 25.

[And Abraham said, Sonne remember, that thou in thy life time receivest thy good things.]

25. And Abraham with all * mildness and gentleness, and compassion, without any reproaching or reviling said unto him, All that I can in this thy sad condition impart to thee, is only to tell thee what thou art now to expect, and to mind thee of the reasonableness of it; For all thy portion of abundance and prosperity and ease, and felicity, without intermixture of afflictions, thou hast already enjoyed, and spent upon thy self in thy life time, without imparting them to any other though in never-somuch want of thy releef.

* οὐκ εἶπεν, ἀπάνθρωπε καὶ ἀμὲ &c. ἀλλὰ τὶς τέκνον, φησὶ, *Titus Bostrensis*, p. 818. C.

Note e. The *phrase* of *receiving thy good things* seems to be agreeable to the *Hebrew* style which useth קבל עולמו *receiving his world*] for an *uninterrupted* course of *secular* felicity, when *all* things succeed according to a mans will in *this* world, according to an *antient* saying of theirs, כל שעברו עליו ארבעים ים כלא יסרין קבל עולמו, *whosoever shall pass thorough forty dayes without chastisements hath received his world, a full abundant reward* for all the *good* he hath done here.

Vers. 17.

[And it is easier.]

Which you are not to look on, as any designe that the Law, and Prophets, the substantial parts of the Jewish religion should be abolished, or any carnal liberty brought in, instead of it by Christianity, that shall never be, See Matt. 5. 17. and Note g.

* But δὲ.

Chap. XVIII. *ver.* 2.

[Neither regarded man]

Nor was moved with shame or remorse, or compassion toward any man. *Ibid.*

Ibid. Note b. Of לנצח read, which *Pſ.* 103. 9. is rendred εἰς τὸ τέλος, and ſo 1 *Theſ.* 2. 16. ſignifies long *duration*, &c. Εἰς τὸ τέλος.

Ibid. Note i. Of the reading of μακροθυμῶ not μακροθυμῶν, to *Chryſoſtome* Adde, and *Antiochus*, λογ. κζ. Μακροθυμῶ. p. 1075. C.

Ibid. ver. 38.

[Jeſus thou ſonne of David, have mercy on me.] O thou omnipotent eternall ſonne of God of whom the Prophets have told us, that thou ſhouldeſt be born of a Virgin, of the off-ſpring of David, I beſeech thee to pardon my ſins, and ſhew thy divine power in healing me.

Ibid. ver. 42.

[Thy faith.] Thy beleeving me to be the Meſſias, expreſs'd by thee, v. 38.

Chap. XIX. *v.* 14.

[* But his citizens.] Now the reaſon of his journey to that far countrey, v. 12. was becauſe thoſe his countrey-men, &c.

Chap. XXII. *ver.* 41.

[Was dd withdrawn.]

Note d d. The uſe of the word, ἀποσπάδη is obſervable among the *Helleniſts*, ſignifying no more than to *depart*. So 2 *Mac.* 12. 10. ἐκεῖθεν δὲ ἀποσπασθέντων ςαδίους ἑννέα, *when they were departed thence nine ſtadia*. So *Act.* 21. 1. ἡμᾶς ἀποσπασθῆναι ἀπ' αὐτῶν, *we were gone or departed from them*. And ſo if that be the word in this place, it muſt certainly ſignifie no more, Ἀποσπάδη.

but will be thus beſt rendred, [*he departed from them*] But then the *Kings MS.* reading ἀπεῖδη, that is not capable of any *other* rendring.

Chap. XXIII. 29.

bb. [Bleſſed bb are the barren.] Heavy dayes are ſhortly to come upon this people, miſerable ſtreights and diſtreſſes by famine firſt, and then ſoon after even utter deſtruction, &c.

Ibid. ver. 31.

[If they do theſe things on a green tree, what ſhall they do on a dry?] The righteous and the wicked together Ezec. 21. 2, 3. or the rich and the poore together, &c. And if my portion, &c. be ſo ſad and lamentable under the Roman Judge and Souldiers, what will become of the profeſt enemies of God, who, &c. and ſhall fall into the hands of whole armies of the Romans? Or if in the diſtreſs that ſhall come upon you, the rich and noble ſhall be put to ſuch ſtreights, then what will the condition of the meaner ſort be?

Μακάριαι αἱ στεῖραι.

Note bb. This expreſſion of the dayes approaching, that *they ſhall ſay* μακάριαι αἱ στεῖραι, *bleſſed are the barren*, &c. had certainly its completion, in what befell *Jeruſalem* in the time of the *ſiege*. But more particularly it may refer to *one* paſſage: After that *Titus* had incompaſs'd the city with a *wall*, ſo that none could come out to *forage*, they were forced to feed on *dung*, ſaith *Joſephus*, on *ſhooes* and *girdles*, &c. and for want of ſuch *proviſion* as this, one *Marie*, a *noble* and *rich woman*, daughter of *Eleazar*, bereaved of all by the *Seditious*, killed

killed her *ſucking child*, and *dreſt* it, and *eat* part of it, and the *ſouldiers* breaking in upon her, and finding a part left, went away in *deteſtation*, and preſently the *newes* of it went over the whole city, and every one, ſaith * *Joſephus*, look'd upon it with *horror*, and with the ſame *compaſſion*, *as if they had done it themſelves*. Then was *this* ſpeech fit for them to take up, on hearing this *horrible* newes, *Bleſſed are the barren, and the womb that never bare, and the paps that never gave ſuck*, in compariſon to thoſe that are forced to *feed* on the *fruits* of their *wombs*, and *devour* their own *ſucking infants*. And then that which followes; [*If they do theſe things on a green tree, what ſhall be done on a dry?*] may perhaps be beſt interpreted in relation to this *particular* fact alſo, of that *noble* and *rich woman*, *Marie*. If ſuch *horrible* things befall the *wealthyeſt* among you, what a *diſmal* ſtate ſhall all others be involved in? This may poſſibly be the meaning of the *phraſe*. But if not, then in that other notion of the *righteous* and the *wicked*, it may have had its *completion* alſo.

* l. 7. c. 8.

Εἰ ἐν τῷ ὑγρῷ.

On the GOSPEL according to St *IOHN*.

Chap. I. *ver.* 14.

cc. [The glory cc as of the onely, &c.]

ἐπι. NOte cc. For the signification of the particle [ὡς, *as*] S. *Chrysostome's* note is worth reciting, οὐκ ὁμοιώσεως, saith he, ἐστὶν, οὐδὲ παραβολῆς, ἀλλὰ βεβαιώσεως καὶ ἀναμφισβητήτου διορισμοῦ, *It is not a note of similitude or comparison, but of confirmation and unquestionable definition; as if,* saith he, *the Euangelist had said, we saw his glory, such as became, and was fit for the onely begotten, and true natural sonne of God, the king of all.* To the same purpose saith *Adrian*, in his εἰσαγωγὴ to the *Scripture*, p. 9. Τὴν [ὡς] δίχως λέγει, ἤτοι κατὰ παραβολὴν, ἢ κατὰ βεβαίωσιν, *The Scripture useth* [ὡς, *as*] *two wayes;* 1. *By way of comparison:* And 2. *Of confirmation:* and as an *instance* of the latter he gives ὡς ἀγαθὸς ὁ θεὸς τῷ Ισραὴλ, *Truely God is good to Israel, Psal.* 73. 1. and this *text*, where saith he, 'tis used ἀντὶ τοῦ ἀληθοῦς, *the glory of the true onely begotten sonne.*

Chap. II. *ver.* 21.

[He that doth the truth.] A sincere upright person.

Chap.

Chap. IV. *ver.* 6.

[Now Jacobs well was there, Jesus therefore being wearied with his journey sate [a] thus *on the well.]

In this place was the well which Jacob once digged, on which occasion Jesus being weary of travaile sate down close by it on the ground.— a. * By.

Note a. The word ὕτως *thus*] is by *Theophylact* interpreted ἁπλῶς, ὡς ἔτυχε, οὐκ ἐπὶ δρόνου, ἀφελῶς ἐπὶ ἐδάφους, *simply, after any manner, not on a seate, without any provision made for sitting upon the ground.* And if so, then ἐπὶ τῇ πηγῇ must be not [*on*] but *by*, or *neer*, the *well*, as עין על *Gen.* 16. 7. is *at*, or *by the spring of water.* Ὅτως. Ἐπὶ τῇ πηγῇ

Chap. V. *ver.* 4.

[*Went down into the poole.] Descended by some steps on the brink of the poole, and by that advantage, and by some instrument for that purpose, stirred up the lower, and grosser parts of the water. * Descended κατέβαινεν δὲ τὴ

Note a. In the *end*, Adde, In this *variety* we can but resolve what the *context* makes most *probable*, and that is, to adhere to our *ordinary* reading without admitting either of those *changes*, which those *venerable copies*, so contrary one to the other, suggest to us. For as to the former, the *troubling of the water* being taken notice of, both *v.* 4. and *v.* 7. as the onely thing that *gave* or rather *excited* (for a very *short* time) the *medicinal virtue* in the *water*, there was no need of the *miraculous* interposition of one of *Gods holy Angels*, to effect that; any ordinary man, *sent* down for that purpose, was

ſufficient thus to *move* or *trouble* the *water*. As for the *bathing* of an *Angel* at a *certain time*, there is no *probable* account to be given of that, nor can it have any ſpecial *energie*, to the making of the *waters medicinal*, for the bare *troubling the waters* did that, *v.* 4.7. As for the latter, which leaves out the *whole fourth verſe*, the remainder of the *context* utterly reſiſts that, being all built on that *relation* of the *medicinal* nature of the *poole*, and the *circumſtances* of it, which are given us in that *verſe*. The *context* then remaining intire, as it doth in our *ordinary* copies, the onely objection I diſcern to offer it ſelf againſt the way of interpreting it, of a *medicinable virtue*, *naturally* ariſing from the *freſh warm blood* of the *entrails* of the *ſacrifices* that were *waſh'd* there, is, that the *cure* was limited to *one*, to him that *firſt ſtepp'd in*, and this man had been there *long* in vain, becauſe another ſtill *ſtepp'd* in *before* him; which may be thought unreconcileable with that opinion of the *medicinable virtue* of the *blood*, in that *poole*, which would as probably miniſter to the *cure* of more, as of *one*. To this I anſwer, that it is very probable, there might be *cauſes* of this (more than one) ariſing from ſome *circumſtances* of the *place*, &c. which being not taken notice of in the *text*, cannot with any *certainty* be aſſigned by us, at this *diſtance*, and yet this very *poſſibility* that there were ſuch, be *ſufficient* to avoid the *force* of that objection. For *inſtance*, the place that contained theſe *medicinal* waters, might be of no *larger capacity*, than to hold *one at once* (and the *ſteps* down to it ſomewhat *proportionable*) and that on *purpoſe* deſigned, in order to *curing diſeaſes*, to which it

was

was moſt likely to *contribute*, if the virtue that came from the *entrailes*, were kept within ſo *narrow* a *compaſs*, as when a *medicinal bath* is to be provided by *infuſion* of *herbes*, &c. 'tis ordinary to uſe a *veſſel* of no greater *capacity*, than will ſuffice *one patient* at *once*, that the *infuſion* of the *drugs* may be the *ſtronger*, and ſo more *medicinal*. And then conſidering how apt thoſe *groſſer parts* are, when *ſtirred* up, to *ſink* again, and ſome ſpace being allowed to the *officer*, that *moves* the *water*, to *aſcend* before the *patient* can *deſcend*, it followes regularly, that the *cure* ſhould be thus *limited* to *one patient* at one *moving* of the *water*, and if * S. *Chryſoſtome* judge aright, in one year; εἷς μόνῳ τῷ ἐνιαυτῷ ἐθεραπεύετο, ſaith he, *one onely in a year* (at this καιρὸς, *ſeaſon*, or *Paſchal feſtival*, when the great multitude of *ſacrifices* were newly waſh'd there) was *cured* by that water. All this is here very fitly *ſuppoſeable*, *non obſtante* either the mention of the *poole*, which may be deemed to ſignifie a place of a *greater capacity*, or the *five porches*, v. 2. For the *five porches*, thoſe being parts of *Betheſda*, the *houſe* of *mercy*, or *hoſpital*, as hath been ſhew'd, there might be uſes of them for the ſick, and diſeaſed perſons, which lay there, *v.* 3. without imagining them to be ſo many *entrances* to this *poole*. And then for the κολυμβήθρα, though by rendring it in *Latine*, *piſcina*, and *poole* in *Engliſh*, it may ſeem to be of a *larger capacity*, yet being, we know, by the *antients* uſed vulgarly for the *font* in the *Church*, and that expreſſely from the uſe of it in this *place*, it need not be ſuppoſed here to have been of any ſuch *large capacity*. And then this being thus *premiſed*, and *ſuppoſed*, all that

* *Tom.* 5. *p.* 585. 40.

is here ſaid, is very conſonant. 1. That after the *moving* of the *water*, it ſhould be *medicinal* onely to *one* at *once*; and 2. That he *onely* that could make moſt *haſte*, and ſo *come firſt*, was likely to receive *benefit* by it, and ſo this *lame* man miſs of it, becauſe he could never get to be *foremoſt*: other waies there are alſo ſuppoſeable, to remove all force of this *objection*, and ſecure the *probability* of this *conjecture*; But becauſe I propoſe it onely as *ſuch*, I ſhall not farther *inſiſt* on them.

Verſ. 13.

[For Jeſus had convey'd himſelf away, a multitude being in that place.] 13. For by reaſon of the great multitude that was there at that time, Jeſus had opportunity to depart from among them, without any mans taking notice of it.

Verſ. 17.

[Worketh.] Hath done works of providence, (ſee *Chryſoſtome Hom.* 10. in *Gen.* p. 63.) preſervation, &c.

Chap. VII. *ver.* 14.

[Now about the midſt of the feaſt.] Now on ſome middle day of the feaſt, on one of the eight dayes of which the feaſt conſiſted, but neither on the firſt, nor the laſt of them, v. 37.

Verſ. 21.

[Ye all * marvell.]

* Marvel becauſe of it, for *Theophylact* reads θαυμαζετε δια τουτο.

Ibid. Note d. *lin.* 13. *read*, whereas others are called ἐβραῖοι &c.

Ibid.

Ibid. lin. 18. *dele*, as the Hebrews *Act.* 6. 1. uſed the Jeruſalem paraphraſe.

Note g. *read*, תלמידי חכמים, and afterwards חברין.

Chap. VIII. *Note* b. To the notion of ἡ ἀρχὴν ἀρχὴν for *prorſus, omnino*, ἁπαξαπλῶς, Adde, So in *Alexander Aphrodiſæus* περὶ εἱμαρμ. ſpeaking of that honour, and *piety*, which is the *end* of making the *ſtatue* or *image* of any, οὐδ' ἂν ἡ ἀρχὴν, ſaith he, ὁ ἀνδριὰς ἐγένετο ἀνὰ τοιαύτης αἰτίας, *A ſtatue had not at all been made without that cauſe.* And after ſpeaking of *chance*, ἄλλο δὲ ὃ ἡ ἀρχὴν μηδὲ ἠλπίζετο, *but ſomewhat that was utterly unexpected.* And again ſpeaking of the *duties of man*, Without them, ſaith he, the *life of man* is not a *life*, οὐδὲ ἡ ἀρχὴν ἀνθρώπων ἔτι, *nor indeed at all the life of men any longer*; and many the like in that *one* book. But the *other* interpretation alſo [ἡ ἀρχὴν, *at the firſt*] may well enough be born, and hath the *example* of the *Septuagint*, *Gen.* 13. 4. and 43. 18. and 20. and of * *Nemeſius* περὶ φυσ. ἀνθρ. Τὴν ἀρχὴν χαρτερήσαντες περὶ τὸ τέλος ἐνέδωκαν, *having held out at the firſt, they yeelded at the end.* Την ἀρχην. * C. 30.

Chap. X. *Note* b. To the notion of ἀκοὴ for *preaching*, or *being heard*, in the *paſſive*, not *active* ſenſe of *hearing*, Adde, *Plato* in *Phædro*, Ἐπιθυμῶ ποτίμῳ λόγῳ ἁλμυρὰν ἀκοὴν ἀποκλύσασθαι, *I deſire to temper the brackiſh hearing with ſweet*, or *potable ſpeech*, where ἀκοὴ *hearing*] is uſed for the *word*, or *ſpeech* which is *heard.* Ακοὴ.

Chap.

Λούεσθαι. Νίπτεσθαι.

Chap. XIII. *Note* b. Read, The *Hebrews* had their λούσεις, and their βαπτισμοὺς, or νίψεις, the former *washing* the *whole body*, &c. the other *two*, of the *hands*, or *feet*, of *one* part alone, either by *immersion*, or *powring on* of water.

Ὥρα ὥσει ἕκτη.

Chap. XIX. *Note* b. Of the reading ἦν ὡσεὶ τρίτη, *it was about the third hour*] Adde, And so *Peter Bishop* of *Alexandria* reads it, adding καθὼς τὰ ἀκριβῆ βιβλία περιέχει, αὐτότε τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ ὅπερ μέχρι τοῦ νῦν περύλακται χάριτι θεοῦ ἐν τῇ Εφεσίων ἁγιωτάτῃ ἐκκλησίᾳ, καὶ ὑπὸ τῶν πιστῶν ἐκεῖσε προσκυνεῖται, *as the accurate Copies have it, and that written with* S. *Johns own hand, which is still preserved in the Church of Ephesus, and is had in great Reverence by the faithfull there.* But of what *authority that* relation is, may yet be questioned, and the *antient Alexandrian Copy* which we have oft cited by the name of the *Kings MS.* accords in the *maine* with the *Printed Copies.*

Chap. XXI. *ver.* 7.

a. [* Fishers [a] coate.]

* Upper garment or apron.

Ἐπενδύτης.

Note a. What ἐπενδύτης signifies, may thus be collected. 1 *Sam.* 18. 4. *Jonathan* is said to *put* it *off*, and *give* it to *David.* Where, as the *Hebrew* hath את המעיל, *pallium* (see *Matt.* 5. *Note* r.) *the upper garment*, so by *Jonathans* giving it to *David*, it appears it was of some *value*, and that agrees also to the *upper garment*, which was such. Now though *Suidas* in one place interprets it τὸ ἐσώτατον ἱμάτιον, ὅ καὶ ὑποκάμισον λέγεται, *the inner garment* or *shirt*, yet it is clear by him elsewhere, that this was his notion not of ἐπενδύτης, but

but ὑποδύτης, for ſo he ſets down the *difference* between theſe *two*, making ὑποδύτης to ſignifie τὸ ἐσώτερον ἱμάτιον, *the inner garment*, and ἐπενδύτης, τὸ ἐπάνω, *the outer*. So the *old Greek and Latine Lexicon*, Ἐπενδύτης *Inſtata ſuperaria, garments that are put over*. *Nonnus* expreſſes this here to be *caſt over* them, to cover their *thighs*,

——κεχαλασμένον εἰς πτύχα μηρῶν
Ἰχθυβόλοι φορέεσιν ἀθηήλῳ σκέπας αἰδοῦς,

A covering to their nakedneſs, *Theophylact* gives a *larger* deſcription of it, ὃ δὴ λινοῦν τι ὀθόνιον, ὅ ὅτε Φοίνικες καὶ οἱ Σύριοι ἁλιεῖς περιαλίσκωσιν ἑαυτοῖς—— *It is a linnen garment that the Phœnician and Syrian fiſhermen gird about them*, either when they are *naked*, or when they have *other garments* on, ſuch as the *Painters* put on the *Apoſtles*, over their *other cloths*; and this was the reaſon why *Peter* being *naked*, *toyling* about *catching* of *fiſh*, to *cover* his *nakedneſs*, *girt* this *garment* about him. This *deſcription* of his inclines to beleeve, that it was ſimply an *apron*, which is worn over *cloths* ſometimes to *keep* them *clean*, ſometimes is caſt over the *naked body* to *hide* the *ſhame*, as we read in the *ſtory* of *Adam*.

ON

On the ACTS of the holy *APOSTLES.*

Chap. I. *ver.* 4.

* Eating, or familiarly converſing with συναλιζόμενος.

AND * being aſſembled with them.] And as he did eat and drink and was familiarly converſant with them, thereby to give them all poſſible aſſurance of the truth of his reſurrection, and ſo of his power and Godhead, and that he was indeed the undoubted Meſſias, (ſee Note on Matt. 26. f.) he gave, &c.

Ibid. ver. 7.

aa. [Or aa the * ſeaſons.]

* Moments.

καιρούς.

Note a a. The word καιρὸς, which ſometimes ſignifies an *opportunity*, or *ſeaſonable time*, ſometimes alſo ſignifies a *moment*, or *leaſt particle* of time. Thus 'tis wont to be defined, καιρός ἐστιν, ἐν ᾧ οὐκ ἔστι χρόνος, *it is that wherein there is no time*; And ſo it ſeems to ſignifie here, where *Gods reſerving* the χρόνους καὶ καιρούς *times and moments*, in his *own hands*, ſo that they ſhall not be *known* by them, ſeems *parallel* [*the day and hour knoweth no man*] the *day*, and the *times* noting a *larger* proportion of *time*, and the *hour*, and the *moment* a *leſſer*, and accordingly the *Vulgar* reads *vel momenta, or moments.*

οἶκος.

Ibid. Note c. Of the notion of οἶκος, *houſe* for the *Temple*, Adde, And accordingly *Theophylact* and *Oecumenius*, οἶκον τὸ ἱερὸν νῦν λέγει, ἐν αὐτῷ γὰρ ἤσθιον, *by the houſe he means the Temple, for in that they did eat.*

ὄνομα.

Ibid. Note d. Of the notion of ὄνομα *name*] for a *perſon*, Adde, the uſe of S. *Chryſoſtome*

λέγει,

* *Hom.* 1. *in Rom.* οὐδὲ ἑκατὸν ἀρκοῦντες ὀνόμασιν,* *not ſufficient for twenty names*, i. e. *for an aſſembly of ſo many perſons.* p. 4. l. 1.

Verſ. 18.

[* Headlong.] He fell forward on his face upon the ground. * On his face. πρηνὴς.

Ibid. Note f. Read, That *Judas's death* was cauſed by a *ſuffocation* of *greef*, was ſhewed *Note* on *Matt.* 27. a. The *death* is here deſcribed by πρηνὴς γενόμενος, and that doth not neceſſarily import any more, than *falling forward on the face*, (contrary to *ſupinus*, *falling* or lying on the *back*) as it is on the place in *Matthew* expounded from the *Grammarians*; But it is poſſible alſo, it may denote the *throwing* himſelf down a *precipice*, &c. But whether this were the *manner* of his death or no, the *context* gives us no means to define.

Ibid. ver. 25.

[His hh own place.] hh.

hh. What is here meant by ὁ τόπος ὁ ἴδιος, may be beſt collected from the κλῆρος διακονίας καὶ Ἀποστολῆς, *lot*, or *portion of miniſtery* and *Apoſtleſhip*, i. e. of *Apoſtolical miniſtery*, in the *beginning* of the *verſe*, the *taking* of which is preparative here, to his *going to this*. That certainly ſignifies μέρος, λαχμὸν, μοῖρα, in *Phavorinus*, a *part*, or *portion*, that falls to any, particularly a *province* that belongs to any *Governor*, and if that be a *Biſhop* or *Governor* of the *Church*, then ſuch a *Province*, ſtyled, *v.* 20. out of the *Pſalmiſt*, ἐπισκοπὴ, *Biſhoprick*, which he that ſucceeds in, is ſaid λαβεῖν *to take* there, as ὁ τόπος ὁ ἴδιος.

as here λαβεῖν κλῆρον *to take the portion of miniſterie*, &c. And then that which is thus become any mans *aſſigned Province*, cannot more fitly be expreſs'd, than by ἴδιος τόπος *the place*, or *Province proper* to that man, *aſſigned* to him. This therefore regularly belonging to *Judas*, if he had not, by his *treaſon* againſt his *Maſter*, forfeited it, (which is here ſaid as in a *parentheſis*, being incloſed with *two comma's*, ὃς ἦν παρέβη Ἰούδας,) *Matthias* now ſucceeds him in it, *takes* his κλῆρον, *lot* or *portion*, and ſo is now to *go* to *this*, as *his own place* or *Province*, which had elſe belonged to *another*. Many *prejudices* there are againſt underſtanding this phraſe of *hell*, as ſome have underſtood it; as the *place* whither *Judas* was to *go*. For 1. That was not his ἴδιος τόπος the *proper place* or *aſſignation of Judas*, but *common* to all other *damned* ſpirits. 2. 'Twas not S. *Luke's office* to paſs *ſentence* on *Judas*, any farther, than by ſetting down the *hainouſneſs* of his *crime*, which he had done, *v.* 16, 17, 18, 19. and was not to proceed to *judge*, or affirme ought of *Gods ſecrets*, ſuch is his *going into hell*. And 'tis S. *Chryſoſtomes* obſervation on *v.* 16. Ἰδὲ τὸ φιλόσοφον τῆς ἀνδρὸς, πῶς οὐκ ὑβρίζει, οὐδὲ ἐπάλλεται, *behold the wiſdome of* S. *Luke*, *how he doth not reproach or inſult on Judas*; *but ſimply ſets down the matter of fact*, without any deſcant on it, and what he addes, [περὶ τῆς παρούσης δίκης διαλέγεται, *he diſcourſes of the preſent vengeance*] belongs evidently to what befell him in this *preſent* world, and ſo excludes all *inlarging*, to his future damnation. 3. There is no *propriety* in ſaying of the one, that he *ſinned to go to hell*, but of the other 'tis moſt *proper* to ſay,

ſay, that he was *elected to ſuch* a κληρὸς or *portion, to go or that he might go to it.* To this accords *Theophylact*, ἴδιον τόπον—— *He calls that his own place which Matthias ſhould obtain.*—— So *Oecumenius*, ἢ ὅτι τῦ Ἰούδα ἐξαπωσμένυ ἴδιον σχοίη, τῶ ἐκείνυ λαμβάνων ἐπισκοπῆ. *It may be interpreted of Matthias, that Judas being fallen, he ſhould have his place for his own, receiving his Biſhoprick, making place* and *Biſhoprick ſynonyma.* So *Didymus*; the word τόπος among many things ſignifies, ſaith he, *an order*, as the *place* of a *Biſhop* or an *Elder.* So the *Ordinary Gloſs*, *ut abiret in locum ſuum*, i. e. *ſortem Apoſtolicam, his own place*, i. e. *the Apoſtolical lot*, making κληρὸς and τόπος all one, juſt as I have interpreted it.

Chap. II. *Note* e. Of the *liberality* of the *Chriſtians*, v. 44. 45, 47. Adde, where, ſaith the *text*, *they had all things common, ſold their poſſeſſions and parted them to all, as every man had need*, &c. *living all as it were out of* one *common ſtock*, as thoſe that are *joynt-ſharers*, and *partners* in all. To which purpoſe it is obſervable from *Levit.* 6. 2. that the *common* or *joynt-intereſt*, that *Merchants* or *Tradeſmen* oftimes have in *Traffick*, called there by the *Hebrew* תשומת יד, *the putting to of the hand*, is by the *Septuagint* rendred κοινωνία *communication* or *communion*, or (which is uſed alſo in this ſenſe of *joynt-intereſt*) *fellowſhip*, and in the *Chaldee*, שותפות ידא a *ſociety of hand*, from שתף *ſociavit, participem fecit*, a *trading* of *partners*, and ſo in the *Syriack* alſo, in the ſame word, which they uſe in the *New Teſtament* to render κοινωνία, and particularly here in

in this 42. verse. And this is thought fit to be *recorded* by the *Apostles*, &c.

Chap. III. *ver.* 26.

d. [* In [d] turning away every one of you.] To turn every one of you from your unbeleefe and impenitence, and so to make you capable of his pardon, in case you should be thus wrought on, and converted by so efficacious means.

* Or in every one of you turniug from —— ἐν τῷ ἀποστρέφειν ἕκαστον—

Αποστρέφειν. *Note* d. It is matter of some *question* whether the ἀποστρέφειν *turning*] refer to *Christ*, or the *Jewes*. It may fitly refer to *Christ*, *turning* them by his *grace*, and so *blessing* them. But *Oecumenius* refers it to the *Jewes*, εἰ ἄρα καὶ αὐτοὶ ἕλοισθε ἐπιστρέψαι, *if ye will turn every one from his iniquities*. And so it may be also, as an effect of *Christs grace* in us, and as a *condition* to *qualifie* us to receive *benefit* by his *resurrection* and *blessing* of us.

Chap. IV. *ver.* 33.

c. [* Gave [c] the Apostles witnesse.] Confirmed their preaching and accounted it as a debt which they ought Christ for his great dignations among them.

* Rendred.

Αποδίδουν. *Note* c. The *Greek* [ἀποδίδουν] is by *Theophylact* observed to have some *energie* in it, καθάπερ ἐγχειρισθέντας αὐτούς τι δείκνυσι, καὶ ὡς περὶ ὀφλήματος λέγει, *he signifies somewhat to be intrusted with them, as a depositum*, which they were to *restore*, and *so speakes as of a debt*. Accordingly the *Vulgar Latine* duely reads *reddebant testimonium*, they rendred *testimony*.

Chap.

Chap. VI. *Note* a. To the *Syriacks* rendring ἑλληνιςὰὶ *Jewes, that underſtand Greek*, Adde, And ſo by * S. *Chryſoſtome*, τοὺ ἑλληνιςὶ φθεγγομένους, *thoſe that ſpeak Greek*, in oppoſition to the βαθεῖς ἑβραῖοι, *The profound*, or *deep Hebrews*. And thus *ch.* 9. 28. when the *other Jewes*, thoſe of the *profounder* ſort, had ſuch an *averſion* to S. *Paul* the *Apoſtle* of the *Gentiles*, that they would not *ſee* him, ſaith S. *Chryſoſtome*, he was yet admitted to *ſpeak*, and *diſcourſe* with the *Helleniſts*. Ἑλληνιςάὶ. * Tom. p. 731. l. 11.

Ibid. Dele, [*which uſed the Jeruſalem paraphraſe which is now extant.*]

Chap. VII. *ver.* 2. That *Meſopotamia* there comprehends the place of *Abrahams* birth, *Ur* of the *Chaldees*, appears by *Ammianus*. *Ur*, ſaith he *in Meſopotamia fuit in via è Tigri Niſibem. Ur was in Meſopotamia, in the way from Tigris to Niſibe.* Μεσοποτα-μία.

Ibid. ver. 19.

* So that they cc caſt out their young children.

* In or by caſting out, or expoſing their children. cc.

Note cc. What ποιεῖν ἔκθετα ſignifies, there can be ſmall doubt, 'Tis after the *Hebrew* idiome no more than ἐκτιθέναι, *to expoſe*, or *caſt out* helpleſſe, to certain ruine, in the ſame manner as ποιῆσαι ἔλεος *to do mercy*. *Luc.* 1. 72. is ἐλεεῖν to *pity*, or *commiſerate*. All that is here to be taken care of, is that τὸ ποιεῖν be ſo rendred, as that it may with truth belong to *Pharaoh* the *agent* in this verſe, and not to πατέρας ἡμῶν the *Iſraelites*, who were ſo *ill handled* by him. Ποιεῖν ἔκθετα.

As it lyes in our ordinary *Engliſh*, and the *Vulgar Latine*, it ſeems to refer to the *Iſraelites*, *expoſing their own children*, *Pharaoh dealt ſubtilly with our Fathers*, *ſo that they caſt out*, that muſt be, *our Fathers caſt out*, and ſo the *Latine*, *ut exponerent infantes ſuos*, which perhaps was thought to have truth in *Moſes's mother*, *Exod.* 2. 3. But it muſt be remembred, that what *ſhe* did, was by her deſigned (as the *hiding*, v. 2.) to the *preſerving* of the *childe*, whereas here the *expoſing the children* is ſaid to be εἰς τὸ μὴ ζωογονεῖσθαι, *to the end they might not be preſerved*, or *kept alive*. It muſt therefore be reſolved that τῶ ποιεῖν belongs to *Pharaoh*; he that *evill intreated the Iſraelites* did it, *in* or *by expoſing*, or *caſting out their children*, for ſo the *Infinitive mood* with, or without the *article*, but eſpecially with it, is to be rendred, after the manner of a *Gerund*, *faciendo*, *in*, or *by expoſing*; *without* the *article* 'tis *Act.* 15. 10. *why tempt ye God*, ἐπιδεῖναι *in* or *by impoſing a yoke*; with it, ſo *Ruth.* 1. 6. where the *Hebrew* read, *the Lord had viſited his people* לתת להם לחם (which we rightly render) *in*, or *by giving them bread*, the *Greek* hath ἐπισκέψασθαι δοῦναι, and in *Aſulanus's copy*, τῶ δοῦναι, as here τῶ ποιεῖν. And *Pſ.* 78. 18. *they tempted God in their hearts* לשאל (we rightly render) *by asking meat for their luſts*, the *Greek* in *all copyes* hath, ἐπείρασαν τῶ αἰτῆσαι, *they tempted God by* or *in asking*. Now what *Pharaoh* did by his bloody Officers, or by his people, *i.e.* the *Ægyptians* to whom the charge is given *Ex.* 1. 22. himſelf is fitly ſaid to do.

Ibid. Note f. Of *Chiun*, another name of *Saturne*, Adde, So in *Plautus's ſecond Punick ſcene*, *Mo lechianna* is by *learned* enquirers diſcovered

diſcovered to be no more then מון לכיון *the image of Chiun*, all one with *temunah ſel ucoch* in the *former* ſcene, i. e. תמונה שאל וחוק *an image which is El God, and ſculpture*, i. e. *God engraven*, the word אל *God* among the *Phœnicians* ſignifying peculiarly Κρόνος *Saturne*.

Chap. VIII. *ver.* 27. [*Queen*] the *Kings* mother (ſee *Oecumenius.*)

Chap. IX. *Note* a. Among the *parallels* to the *Proverbial* ſpeech of *kicking againſt the goads*, Adde, Ἀδάμαντα παίειν, *ſtriking the Adamant*, Πῦρ πατεῖν, *treading on the fire*, in * *Chryſoſtome*; So * again Ὁ τὸν ἀδάμαντα πλήττων αὐτός ἐστιν ὁ πλητόμενος, καὶ ὁ κέντρα λακτίζων, αὐτός ἐστιν ὁ κεντόμενος, *He that ſtrikes the Adamant is himſelf ſtricken, and he that kickes the goads, is himſelf goaded.* Πρὸς τὰ κέντρα λακτίζειν.

* *Hom.* 42. *in Matt.* p. 278. l. 2.

* *Hom.* 24. *in Matt.* p. 174.

Ibid. Note c. Of the uſe of συμβιβάζω for *teaching*, Adde, So it is uſed in the *Septuagint Exod.* 4. 12. Ἀνοίξω τὸ στόμα καὶ συμβιβάσω, *I will open thy mouth and teach thee*, and ſo *Jud.* 13. 8. and *Pſ.* 31. 8. and *Iſai.* 40. 13. Συμβιβάζω.

Ibid. Note d. Of the notion of οἰκοδομεῖν *edifying*, Adde, The word is elſewhere very *often* uſed in *theſe* books, eſpecially in S. *Pauls Epiſtles*; And therefore it will here be fit to *premiſe* that which may give *light* to it in all thoſe places. 'Tis generally uſed in this *metaphorical* ſenſe with application to the *Church* of *God*, and the *ſpiritual building* thereof, partly in reſpect of *knowledge*, but *principally* in reſpect of *Chriſtian practice*; The *Church* is the *houſe of God*, οἶκος πνευματικὸς, 1 *Pet.* 2. 5. a Οἰκοδομῶ.

ſpiritual houſe, and every *Chriſtian*, one of the λίθοι ζῶντες *living ſtones*, which οἰκοδομῶνται are *edifyed*, or *built*, and of which this *houſe* is made up. And the *building* it ſelf, i. e, *edification* is the *compacting*, or orderly *joyning* together of theſe *living ſtones*, in beleef of the *truth*, and *charitable* living together, from both which proceeds the *ſtrength* and comelineſſe of the *ſtructure*, and the *fitneſſe* for the *uſe* and *honour* of him, whoſe it is, i. e. *Chriſt*. So that whatſoever tends in any *eminent* manner either to the *converting* of *infidels*, bringing them into the *Church*, to the *advancing* of *Chriſtian* knowledge, or eſpecially of *piety*, in any one or more particular men, or to the *planting* of *unity*, *peace*, and *charity* in any *particular*, *national*, or in the *Univerſal Church* of *God*, that is ſaid to *edifie*, or *build up*, and which of theſe ſenſes *peculiarly* belongs to the word in any place, muſt be judged by the *context*, and *circumſtances* of the place, where it is found, and may not be here ſet down more *particularly*.

Chap. X. *ver.* 4.

[A [a a] memoriall.] Accepted as a ſpecial ſacrifice.

a a. Μνημόσυνον. The notion of μνημόσυνον a *memorial* in this and ſome other places, is here fit to be obſerved: it is a forme of ſpeech ſignifying an *oblation* or *ſacrifice*. So *Lev.* 2. 9. *The prieſt ſhall take from the meat offering a memorial thereof, and burn it upon the altar, it is an offering made by fire of a ſweet ſavour unto the Lord*: where it is clearly affirmed of the אזכרתה μνημόσυνον αὐτῆς

ἀυτῆς the *memorial*] that it is an *offering*, &c. So v. 9. 16. and c. 5. 12. c. 6. 15. and oft elsewhere. And so the *ascending* or *coming up before God*] inclines it here, for that is proper to *sacrifices* and *oblations* to *go up* and render a *sweet savour* to *God*, and this is here fitly attributed to his *prayers* and *almes*, which are the *Christians sacrifice*, an *odor of sweet smell*, θυσία δεκτὴ, a *welcome sacrifice* to *God*, *Phil.* 4. 18. and *Heb.* 13. 6.

Ibid. ver. 20.
[* Grecians.]

Those Jewes which spake & used the Greek Language and Bibles.

* *Hellenists* many Copyes printed and *MSS.* read ἑλληνιστάς.

Ibid. Note a. Of the use of χρηματίζω in a *passive* sense, Adde, * *Oecumenius*, Ἀστερες δὲ πλανῆται χρηματίζουσι καὶ αὐτοί, *they also are called wandring starres.*

a.
* On *Iude.*

Chap. XIII. *ver.* 7.
[The [a] Deputy.]

Note a. That *Sergius Paulus* should here be called ἀνθύπατος *Proconsul* in *Cyprus*, v. 4. hath some difficulty in it, it being resolved by *Strabo*, l. 14. p. 470. that after the *Romans* taking this *Island*, it became a *Prætorian Province*, Ρωμαῖοι κατέσχον τὴν νῆσον, καὶ γέγονε στρατηγικὴ ἐπαρχία καθ' αὑτήν. And again, p. 471. mentioning the *subduing* of it, and possessing it by *Cato*, ἐξ ἐκείνου, saith he, ἐγένετο ἐπαρχία ἡ νῆσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγική, *from that time the Island became, as now it is, a Prætorian Province*; which concludes it under a *Prætor*, not a *Proconsul.*

a.
Ἀνθύπατος.

conſul. And ſo *Zonaras* on the 8th. Canon of *Epheſus*, παρὰ τῦ Δεκὸς Ανποχείας ἐστελλέλο ἐκεῖ στρατηγὸς, *from the Duke of Antioch a Commander was ſent to Cyprus*, on which pretence it was that the *Biſhop of Antioch* did at the time of that *Council* pretend right of *ordaining* the *Biſhops* of *Cyprus*. This difficulty *Baronius* indeavours to remove *Anno Chr.* 46. *n.* 11. by conceiving that the *Proconſul* of *Cilicia* had the *adminiſtration* of this *Prætorian Province* alſo, and conſequently that this *Sergius Paulus* was now this *Proconſul* of *Cilicia*. This he collects from *Sigonius De Antiq. Jure Provinc.* l. 1. c. 14. who affirmes it of *P. Lentulus* and ſome others, that being *Proconſuls* of *Cilicia*, they adminiſtred *Cyprus* alſo, which ſaith *Baronius*, *non illi tantùm ſed & ſucceſſoribus eſſe æquè conceſſum, par eſt credere, it is reaſonable to beleeve, not of him onely, but of his ſucceſſors as well as of him.* But the words in *Sigonius* do ſufficiently refute this *concluſion*; For he having indeed affirmed that this *honor* of holding *Cyprus* together with *Cilicia* was granted by the *Senate* not onely to *P. Lentulus*, but alſo to *Ap. Claudius* and *M. Cicero*, as ſpecial *honors* deſigned to thoſe *three Proconſuls*, addes, *Poſt Ciceronis autem proconſulatum, ut à Cilicia Præſide tres Aſiaticæ Diœceſes, ſic etiam Cypri adminiſtratio ablata eſt, ac proprius, ut ex lege debuit, Prætor, cum ſuo Quæſtore in eam miſſus eſt. After Cicero's Proconſulſhip, as the three Aſiatick Diœceſes were taken away from the Præſident of Cilicia, ſo was the adminiſtration of Cyprus alſo, and a peculiar Prætor with his Quæſtor ſent thither, according as by the Law it ought to be.* And therefore ſo it muſt be ſuppoſed to be

at

at this time of *Claudius*'s reign, long after *Cicero*'s time. It remains therefore that the moſt obvious way of removing this *difficulty* be reſolved on, as the moſt *true*, *viz.* that the στρατηγὸς or *Commander* of this *Prætorian Province* is here improperly called ἀνθύπατος *Proconſul*, not in a *ſtrict* acception of that word, but as that is more *looſely* taken for any *Governor* ſent thither by the *Romane* power. Accordingly the *Vulgar Latine* calls him onely *Præſidem præſident* or *Governor*; a title uſed in the place newly cited from *Sigonius*, for the *Proconſul of Cilicia*, which notes the *promiſcuous* acception of ſuch words. To which may be added, that the *title* of *Proconſul*, belonging duely to the *Governors* of *Cyprus* for ſome time, *viz.* whileſt *Lentulus*, *Claudius*, and *Cicero*, *Proconſuls of Cilicia* held *Cyprus*, it might now *abuſively* and *vulgarly* continue to the *Prætor* of *Cyprus*, though *properly* it did not; eſpecially conſidering the *flattering* nature of the *Greeks*, which would ſtill beſtow the moſt *magnificent* titles upon their *Governors*.

Ibid. ver. 27.

For they that * dwell at Jeruſalem, and their rulers, * becauſe they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, ee they have fulfilled them in condemning him.

For the Sanhedrim and people of Jeruſalem that then was, did not underſtand him to be the Meſſias which they might have done if they had conſidered the predictions of the Prophets, contained in thoſe leſſons and portions of Scripture (eſpecially Prophetick) which every Sabbath day

* Dwelt κατοικοῦντες. * Not knowing him, condemned him and fulfilled the ſayings of the Prophets, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν κρίναντες, ἐπλήρωσαν. ee

day are read in their Synagogues, but adjudged him to death, and in so doing, fulfilled those very prophecies, which they understood not, yet pretended to understand and value so much, for they said it should be so.

ee. Κρίναντες ἐπλήρεσαν.

That there is in this verse a *trajection*, or σύγχυσις, there can be no *question*, the [κρίναντες] in the *latter* part belongs to the [τὸν] in the *former*, and the [ἐπλήρωσαν] to the [τὰς φωνὰς] they *adjudged* or *sentenced* him, and they *fulfilled* or *accomplished* them. And such *trajections* are ordinary among writers, and go for *elegancies*, where they are used. The onely difficulty will be, to what sense the [καὶ] before [τὰς] shall be rendred. For either that may couple the ἀγνοήσαντες and κρίναντες, and then the *construction* will lye thus, *For they that dwelt at Jerusalem, not knowing, and* (consequently) *condemning him, fulfilled the sayings*, or *voices*, or *words of the Prophets*; or it may possibly not be a *copulative*, but (as oft it doth) *emphatically* affect the words to which it is joyned, viz. τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν Σάββατον ἀναγινωσκομένας, and then the rendring will be, *not knowing him, they fulfilled the words of the Prophets, even those words that are every Sabbath read in their ears* (and therefore should in *reason* be taken *notice* of by them) *in* or *by thus condemning him.* But the *former* of these is the most *probable.*

Ibid. ver. 41.

[Ye despisers, and wonder, and * perish, &c.] Beware that by your obstinate resisting and rejecting this way of salvation now preached, and confirmed from heaven by Gods raising Jesus from

* Be confounded.

from the dead, when ye had oppoſed and crucified him, you do not bring a remarkable aſtoniſhing deſtruction upon your ſelves, in the ſame manner (and a heavier degree) as it fell upon the Jewes from the Chaldæans Hab. 1. 5. as a juſt puniſhment of their deſpiſing the rich mercies of God afforded them, and going on impenitently in their ſins againſt all the meſſages ſent them by the Prophets, and by ſo doing cauſe the Goſpel to be removed to the Gentiles, v. 46. A thing which will come to paſs ſuddenly, in both parts, (the Goſpels being taken from you, and preached to the Gentiles, and the Romans coming in and deſtroying you) though ſo incredible to you, that &c.

Note g g. The words ἴδετε οἱ καταφρονηταὶ *Behold ye deſpiſers*] which from the *Septuagints* reading the *Apoſtle* here embraceth, are very *different* from what not onely the *Vulgar Latine*, and *our Engliſh*, but alſo the *Chaldee*, and the *Interlineary* retain in the place of *Habakkuk* c. 1. 5. from whence it is clearly cited, the *Hebrew* בגוים, being by them read, as if it were ב and גוים *in gentibus*, *among the heathen*, which the *Chaldee* read בעממי *Gentes*. Hereupon *learned* men have made *conjectures*, that the *Greek interpreters* had ſome other *reading*; *Beza*, and *Capellus*, and from him *Grotius's Poſthumous Annotations* have mentioned בוגדים, and *Capellus* hath thought בווים poſſible. But *Mr. Pocock* by his acquaintance with the *Arabick* writers, hath ſuperſeded theſe *conjectures*, and given aſſurance that בגוים was the word, which as the *Greek* rendred καταφρονηταὶ *deſpiſers*, ſo the *Syriack* in *Habakkuk* expreſs by מרחא *arrogantes*, *tranſgreſſors*, and the *Arabick* by *negligentes*, taking the word for the *plural* of בגוא

בגוא from בגא, which though it be not met with in the *Bible*, yet may be resolved to have been *anciently* in use among the *Hebrews*, both by the notions, which the *Greek* and *Syriack* and *Arabick interpreters* had of it, and by the frequent use of the word in the *Arabick*, for *injustus fuit, se super aliquem extulit, à vero declinavit, recessit, insolenter se gessit, mentitus est, fastuosè incessit, being unrighteous, proud, transgressor, insolent, lyer, fastuous*, as he there cites out of the *Arabick Grammarians*, shewing that the *Syriack* מרחא *maroche*, is by *Bar Ali* in his *Syro Arabick Lexicon* expounded by the same word, by which *Aliauharius* renders *Albagyo*. As for the later words of this *verse*, though some have been willing to make some *alteration*, yet there will be little need of it, for והתמהו clearly signifies καὶ θαυμάζητε, *and wonder*, and then תמהו that followes, will be as fitly ἀφανίσθητε, not so, as that signifies a *dissolution* or *destruction*, but as in the *Arabick* 'tis used for any *change* to the worse, as when *meat* hath lost it's *smell* or *tast*, and is applied to such a *change*, as is in one *astonish'd* or *confounded*. So *R. Tanchum*, the *former* word signifies *admiration*, the *latter amazement* or *confusion*. Where though the *literal* notation of the words do not *predict* the *ruine* or *destruction* of the *Jewes*, yet the *rational* importance doth, to all that are not thus moved by *admiration*, and *shame* to imbrace the *Gospell* now preach'd unto them, for as those that did so, were the σωζόμενοι *rescued*, from the *approaching destruction*, so all that still stood out, should certainly be *destroyed*.

Ἀφανίσθητε.

Ἐτροφοφόρησεν.

Ibid. Note c. To the use of τροφοφορεῖν in the

the *Septuagint*, *Deut.* 1. 31. Adde, *twice* used in that verse, ἐτροφοφόρησέ σε ὁ κύριος ὁ θεός σου, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὴν υἱὸν αὐτοῦ. So the *Romane* and *Basil* editions have it, for that which is in the *Hebrew*, *hath born thee as a parent* or *nurse doth a child*, not only *bearing* in armes, but *feeding* and *sustaining*, (As sure *God* did those *Israelites*, when he sent them *quailes* and *Manna* ἄρτον ἕτοιμον ἀπ' οὐρανοῦ, *bread ready drest*, and sent *down from heaven* for them) thus in * *Macarius* speaking of a *mother* and her little *child*, ἀναλαμβάνει, saith he, καὶ περιθάλπει, καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ, *she takes up, stroakes, and nurses with great affection.* And 2. *Mac.* 7. 27. when the *mother* entreats the *son* to *pity* her τροφοφορήσασαν *that bare*, and did for him as a *nurse* doth, answerable to the *Hebrew* נשא, ἄρω, βαστάζω to *take* up or *carry*.

* Hom. 46.

Vers. 42.

And * when the Jewes were gone out of the Synagogue, the Gentiles —

And as they departed from the Jewes, the Proselytes, or pious &c.

* As they went out of the Synagogue of the Iewes. Ἐξιόντων ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων.

Chap. XIV. 7.

Gave [a] us rain, &c.

The rain and the like, which are acts of his particular power and bounty, by those means inviting, &c.

a.

Note a. The reason of S. *Pauls* naming of *rain from heaven*, as a peculiar testimony of *Gods power* and *goodness*, seems to be taken from that notion which the *Jewes* had of it, express'd by this *ancient* saying in *Sanhedr.* and in *Chelek Taani*, c. 8. §. 2. in *Ein Israel*, that there be *three keyes* not given to any *Legate* or *Proxy* (kept

Γετὸς οὐ ρανόθεν.

(kept *peculiarly* in *Gods own* hand) של חיה ושל נשמים ושל תחיית המתים, *of life, of rain, of the reſurrection of the dead*; making *rain*, as immediate and *incommunicable* a *gift* of *God*, as either *giving* or *reſtoring* of *life*. Hence it is frequently ſtyled by them, גבורת נשמים *the power of rain*, becauſe, ſay they, it *deſcends not but by power*, and 'tis one of the things, in which the *power* of *God* ſhews it ſelf. The *difference* of it from other the like acts of *power*, they ſay, is this, that it belongs to the *juſt* and *unjuſt* (whereas, ſay they the *reſurrection* belongs to the *juſt* onely) and ſo ſaith our *Saviour* of it, *Mat.* 5. 45.

Χειροτονεῖν. *Ibid. Note* a. Of the uſe of χειροτονεῖν for acts of *ſingle* perſons, not *ſuffrages* of *many*, Adde, And ſo *Maximus Tyrius*, of *Darius's horſe*, which by *neighing* made his *Maſter King* of the *Perſians*, ſaith, Δαρεῖον ὁ πρότερον προσεκύνησαν οἱ Πέρσαι, πρὶν αὐτὸν ἐχειροτόνησεν ὁ τῆς ἀρχὴν ὑβρικὴς ἵππος, *the Perſians did not adore or ſalute Darius, till his wanton horſe had created him King.*

Ibid. To the place of *Theophylact* explicating *impoſition of hands*, 2 *Tim.* 1. 6. by *ordaining Biſhop*, Adde, And ſo S. *Chryſoſtome* on thoſe words *Act.* 6. 6. [*having pray'd they laid hands on them*] ſaith, ἐχειροτονήθησαν διὰ προσευχῆς, τοῦτο γὰρ ἡ χειροτονία, *they were ordained by prayer, for this is ordination*, making χειροτονία and χειροθεσία, *ſtretching out the hands*, and *laying on the hands* to be all one.

Ibid. Of the *promiſcuous* uſe of χειροτονεῖν, for *conſtituting* indifferently, whether by *one* or *more*, to 2 *Cor.* 8. 19. Adde, So * *Chryſoſtome* ſpeaking of *Chriſt*. Αὐτὸς αὐτὸς διὰ τοῦτο χειρο-

* *Hom.* 32. *in Matt.* P. 218.

χειροτονεῖ, *he presently constitutes them.* And * *Socrates* of *Constantine*, in the *twentieth* year of his *reign*, Κωνςάντιον κατέςησε καίσαρα, but in the *thirtieth*, Κώνςαντα ἐχειροτόνησεν, where it is all one with κατέςησε, both noting the *constituting* or *creating* of *Cæsar*, a work of the *Emperor* onely. So *Theodoret* πε. προνοι. in the person of *Joseph*, Απάντων με τῶν κατὰ τὴν οἰκίαν κηδεμόνα ἐχειροτόνησεν ὁ δεσπότης, *my Master hath constituted me over all in his house.* So * *Zacharias Bishop* of *Mitylene*, speaking of *Gods* creating of *man*, as a *King*, and *guest*, for whom a *palace*, and a *feast* were before *prepared*, he expresseth it by τὴν ἐπὶ γῆς χειροτονηθῆναι, καὶ προβληθῆναι βασιλέα, καὶ δαιτυμονα τῶν ἀγαθῶν, ὧν ὁ μέγας πρόθηκεν ἑςιάτωρ, *he was chosen* (sure not by the *suffrages* of *many*, but by *God* the *one Creator*) *and set forth to be both the King, and the guest of the good things, which the Great Master of the feast had set before him.*

* l. 1. c. 38.

l 8. p. 175.

* *Disp. cont. Philos.* p. 360. B.

Chap. XV. *Note* d. Of the *fourth precept* על גלוי עריות *of disclosing nakedness*, i. e. *of abstaining from all uncleanness*, Adde, and interdicted *marriages*, within those *degrees*, which are set down *Lev.* 18.

Ibid. p. 424. col. 1. l. 27. Of the notion of ἀφ' αἵματος *from blood*, for the *effusion of mans blood*, Adde, So *Saint Cyprian* understood it * *ad Quirin: Abstinere à sanguinis effusione, to abstain from effusion of blood*, which he cannot mean of the *blood* of *beasts*, for that they were *commanded* (not *forbidden*) *to powre out upon the ground*, *Lev.* 17. 13. and so others whom S. *Austin* mentions * *Cont. Faust. Manich.*

Αφ' Αἵματος

* l. 3. 119.

* l. 32. c. 13.

Manich. Intelligunt à ſanguine abſtinendum nequis homicidio ſe contaminet, they underſtood the precept of abſtaining from blood, that none ſhould pollute himſelf with homicide. And for thoſe that underſtand it of the *blood of beaſts*, many of them leave out the mention of *things ſtrangled*, as being all one with this notion of it. So doth *Irenæus* l. 3. c. 12. *Tertullian de pudicit.* c. 12. and S. *Auſtin* in that place againſt *Fauſtus*, giving this interpretation of it, *nè quicquam ederent carnis cujus ſanguis non eſſet effuſus, not to eat any fleſh, whoſe blood hath not been powred out*, though ſome others (by miſtake I ſuppoſe) underſtand it of the *blood* of *beaſts*, and yet retain the mention of *things ſtrangled* alſo.

Ibid. lin. 43. In the notion of πορνεία *fornication*, to that of *unnaturall pollutions* from *Thomas Magiſter*, Adde, As alſo the *marriages* within *forbidden degrees*, which are called the *diſcloſing of nakedneſs*, *Lev.* 18. and appear to have been *interdicted* before the *Levitical Law*, by the *puniſhment* that fell upon the *nations* for the *breach* of them *v.* 27. and are expreſly ſtyled *fornication*, 1 *Cor.* 5. 1.

Ibid. lin. 47. Before the *Æthiopick interpreter*, Adde, *Irenæus*, lib. 3. c. 12.

Ibid. col. 2. *lin.* 15. For [*where if it be aſked*, &c. to *lin.* 37. 2dly *that they*——] *Read* thus, Now if it be *demanded*, whether by virtue of this *decree*, thus explained, All theſe *particulars* (the whole *ſeven Precepts* of the *ſonnes of Adam* and *Noah*) be not here given to all *Chriſtians*, and conſequently whether all ſuch are not here commanded ſtrictly to *abſtain from things ſtrangled*, to *powre out the blood*

of

of beasts upon the *ground*, and not to eat it in any manner of *preparation*? To this I *answer*, by remembring, 1. That εἰδωλόθυτα *things offered* to *Idols* are here joyned with these under the same interdict, and those in S. *James's first* draught of the *Canon* called ἀλισγήματα τῶν εἰδώλων, *pollutions*, or *abominations of Idols*, which yet *Saint Paul* expressely defines, after this time, not to be *unlawfull* for *Christians* to *eat* of, unless in *one peculiar* case. 2dly. Then it must be considered, that these *Precepts* of the *sonnes of Noah* were not all of *one* kind, in respect of the *matter*, some of them were branches of the *Law* of *Nature*, written in mens *hearts*, before they were given to the *sonnes* either of *Adam*, or *Noah*; some of them were not so, but onely of *Gods positive Law* given *first* to them, and after to the *Jewes*. Those which were of the *former* sort, did no doubt remain in force to *all mankind*, and so obliged the *Gentiles*, which then received the *faith*, and so all other *Christians*, to the worlds end. As for those of the *second* sort, they are again to be *distinguished*, some of them being given to *Adam* in the *first creation*, of which *Asterius* saith, *Hom. de Repudio*, p. 590. E. ταῦτα τῆς ἀνολέθρου γένους φύσις ἐγένετο, *they became the nature of the whole posterity*: others not to *Adam*, but to the *sonnes* of *Noah*; some again *confirmed* and *continued* by *Christ*, others *not*. That of *fornication*, or *discloſing* of *nakedness*, as a *branch* of the *matrimonial*, and so *positive law*, given at the first *creation* of *male* and *female*, and containing under it the *prohibition* of *incestuous marriages*, or such as are within the *degrees* limited, *Lev.* 18. is sure obligatory to all, speci-

ally

ally being under the ſame *interdict* by *Chriſt*, as in the *Goſpell* is expreſſely ſet down by him in point of *divorce*, and *polygamie*, (wherein he referres them to the *Original* Law, given to the *ſonnes of Adam*, but for the *hardneſs of hearts*, diſpenſed with among the *Jewes*) and by the *Apoſtle* is taken for *granted* in that other branch of prohibited *degrees*, 1 *Cor.* 5. 1. and therefore of this there is as little *doubt*, but that it ſtill remains in force among *Chriſtians*. But for thoſe other *two*, of *meats*, of *abſtaining from things offered to Idols*, and *blood* or *things ſtrangled*, as neither of them were of the *Law* of *Nature*, which leaves all *meats indifferent*, and *free* to *all* men in *all* times, but ſtand onely by *poſitive Law*, given to the ſonnes of *Noah*, the *latter* expreſſely as a *ceremony* to ſecure men from *murther*, by giving them a great *awe* and *reverence* to *blood*; and the former to keep them at the greateſt *diſtance* from *Idolatry*, ſo are they not *confirmed* or continued by *Chriſt*; who on the other ſide *reſtores* the *naturall liberty* in this kind, takes away all *difference* among *meats*, ſo that after this, nothing that *goes into the mouth ſhould pollute the man*, no ſort of *meat* ſhould be deemed *common* or *unclean*. In the *Old Teſtament Deut.* 14. 21. a mark we have to diſcerne, that all *mankind*, was not *then* under this *obligation*, for the *morticinum*, which is of *this* nature, as having the *blood* in it, the *Jewes* might *give* or *ſell* to *an alien*, though they might not *eat* it *themſelves*; and for the whole *New Teſtament* there is not in that any the leaſt *appearance*, or *colour*, of interdict of any ſort of *meats*, ſave onely in this *one Canon*, but rather every where *liberty* proclaimed, and that expreſſely in one of thoſe,

thoſe, that are here *named*, after the *time* of making this *Canon*, 1 *Cor.* 10. 27. and more generally in *all* ſorts of *meats*, *Rom.* 14. 3. *Col.* 11. 16. onely, with this exception, that it be not to the *ſcandall*, or detriment of *weak Chriſtians:* who theſe *weak Chriſtians* were, Ἀσθενεῖς. is ſet down *Rom.* 14. 2. the *Jewiſh beleevers*, who yet took themſelves to be obliged to obſerve the *Moſaical Law*, and upon that ſcore there λάχανα ἐσθίει, *eat herbs*, *abſtain* from many ſorts of *meats*, which others *freely* uſed. And in meer *compliance* with theſe, it was, that theſe words of the *Canon* were *inſerted*. This I ſhall beſt ſet down in the words of S. *Auguſtine*, * *Si hoc tunc Apoſtoli præceperunt, ut ab animalium ſanguine abſtinerent Chriſtiani, nec præfocatis carnibus veſcerentur, elegiſſe mihi videntur pro tempore rem facilem, & nequaquem obſervantibus oneroſam, in qua cum Iſraelitis etiam Gentes aliquid communiter obſervarent, When the Apoſtles made the decree that Chriſtians ſhould abſtain from the blood of living creatures, and not eat fleſh that was ſtrangled, they choſe for the time an eaſy thing, no way burthenous to the obſervers, wherein the Gentiles might obſerve ſomewhat common with the Jewes.* This then being the *onely* ground of the *decree*, and obſervance, *viz. compliance* with, and unwillingneſs to *ſcandalize* the *Judaizing Chriſtians*, and except in that *one* caſe of *ſcandal*, all *meats* being pronounced *free*, and *indifferent* to *all Chriſtians*, and ſo both *things ſtrangled* (and *blood*) and the μοιδες or *portions* of *ſacrifices ſold* in the *ſhambles*, It followes *regularly*, that as ſoon as this *one* reaſon of the *Decree* ceaſed, i. e. as ſoon as the *Jewes* and

* *Contr. Fauſt.* l. 32. c. 13.

Gentiles were formed into one *Communion*, as ſoon as the *fear* of this *ſcandal* was removed, all *force* or *obligation* of this *decree* ceaſed alſo.

Ibid. This is alſo *diſtinctly* S. *Auguſtines* ſenſe, *Tranſacto illo tempore, quo illi duo parietes, unus ex circumciſione, alter ex præputio venientes, quamvis in angulari lapide conſordarent, tamen ſuis quibuſdam proprietatibus diſtinctiùs eminebant, & ubi Eccleſia Gentium talis effecta eſt, ut in ea nullus Iſraelita carnalis appareat, quis jam hoc Chriſtianus obſervat, ut turdos vel minutiores aviculas non attingat, niſi quarum ſanguis effuſus eſt; aut leporem non edat, ſi manu à cervice percuſſus nullo cruento vulnere occiſus eſt? But when that time was paſt, wherein the circumciſed and uncircumciſed were differenced one from the other, and when the Church of the Gentiles was ſo framed, that no Iſraelite according to the fleſh appeared in it, what Chriſtian doth now obſerve this, not to touch any little bird whoſe blood hath not been powred out, not to eat of a Hare ſtruck on the neck with the hand, and ſo killed without any effuſion of blood?* And this, it ſeems, ſo *univerſally* the ſenſe of the *Church* in that *Fathers* time, that he concludes, *Et qui fortè pauci adhuc tangere iſta formidant, à cæteris irridentur, Thoſe few which perhaps ſtill make ſcruple of touching*, i. e. *eating thoſe, are laugh'd at by the reſt.* Adding, *Ita Omnium animos in hac re tenuit illa ſententia veritatis, Non quod intrat in os veſtrum*, &c. *That ſentence of Chriſts hath poſſeſſed all mens mindes in this matter, not that which enters into the mouth* (i. e. *nulla cibi natura, no ſore of meat*) *defiles the man, is unlawfull under the Goſpell. Thirdly*, for this

Canon

Canon it self, at that very *time*, when it was given, it cannot fitly be deemed a *precept*, there being then no *need* of such. For it must be *remembred*, that they who were concerned in this *question*, &c.

Ibid. lin. 6. To the interpretation of [ἐπαναγκὲς *necessary*] for *necessary* not *to all Christians*, but to *all Proselytes of the Jewes*, Adde, And this will appear, by considering, that there were many more things *necessary* to *Christians* in the *latitude*, than those which are here named, whereas the *Text* saith, that onely *these necessary things* are by the *Apostles* and the *Synod* required, which makes it needfull to understand this *necessity* in reference *onely* to those *proselytes* of the *Jewes*. *And there the mention* of that, &c. Επαναγκὲς.

Ibid. p. 425. *col.* 1. *lin.* 24. Read, *Not all the Gentile Christians every where*, (for to the *Corinthians* he gave very *different* directions, *viz.* that they might *freely* eat any kind of *meat*, even the μερίδες *portions* of the *Idol-sacrifices*, save onely in case of *scandal*) but those *particularly* about whom the *question* was asked, &c.

Ibid. lin. 40. *Read*, the *prohibition* of those things here mentioned, which are not in their own nature *unlawfull* (*viz.* that of *things strangled*, and *offered to Idols*) will now evidently not belong to the *Gentile Christians* of other places, all force of this *Canon*, having by long disusage of the *Western Church* &c. been *superseded* in those very *Churches*, where it had been observed.

Ibid. lin. 54. *Read*, Meanwhile it cannot be denyed but the *practice* of this *abstinence* from

blood and *things ſtrangled* had a *long continuance* in a *great* part of the *Church*, eſpecially among the *Greeks*; See *Tertullian Apol.* c. 9. and *Minutius in Octav. Euſeb.* l. v. c. 1. *Clemens Alex. Pædag.* l. 3. c. 3. *Nicephorus* l. 4. c. 17. in the ſtory of *Biblys*. *Leo Novel.* 58. περὶ τοῦ μηδένα τὸ αἷμα βρῶμα ποιεῖσθαι, *that no man ſhould make blood food, and expreſſely* againſt *puddings of blood.* It hath crept in alſo among the *Apoſtolical Canons*, not among the *firſt fifty*, which have had alwayes a *venerable authority* in the *Church*, but thoſe other *ſuppoſititious* additions of the *Greeks* where *Can.* 63. are together *forbidden*, κρέα ἐν αἵματι ψυχῆς αὐτοῦ, καὶ θηριάλωτα καὶ πνικτία, *fleſh in the blood of its life, and that which is torn by beaſts, or dyeth of it ſelf.* A touch of it there is in the *Counſell* of *Gangra*, *Can.* 11. in the year of *Chriſt*, 324. Εἴ τις ἐσθίοντα κρέα (χωρὶς αἵματος καὶ εἰδωλοθύτα καὶ πνικτοῦ) κατακρίνοι, ἀνάθεμα ἔστω, *If any condemn him that eats fleſh (except it be blood or what hath been ſacrificed to Idols, or ſtrangled) let him be anathema.* And in the 6ᵗ *Councill in Trullo*, the 67th *Canon* is agreeable, Ἡ θεία γραφὴ ἐνετείλατο &c. *The holy Scripture hath commanded us to abſtain from blood and things ſtrangled and fornication. Thoſe therefore that for delicacy by any act dreſs the blood of any creature for food, and ſo eat it, we vehemently rebuke. If therefore any man ſhall from henceforth dare to eat the blood of a beaſt after any manner, if he be a Clerk, let him be depoſed, if a Laick, excommunicated.* Among the *Latines* we have the 20th *Canon* of the *ſecond Councill of Orleans*, in the *year* 536. *Qui cibis Idolorum cultibus immolatis*

guſtu

guſtu illicitæ præſumtionis utuntur, ab Eccleſiæ cœtibus arceantur; ſimiliter & hi qui beſtiarum morſibus extincto vel quolibet morbo aut caſu ſuffocato veſcuntur, They that eat meat offered to Idols, ſhall be excommunicate, and ſo likewiſe they that eate any thing that is kill'd by beaſts or ſuffocated by diſeaſe or caſually. (which particularly belongs to *morticina*, which are generally accounted *unwholeſome* for *food*, and comes not quite home to the πνικτὰ *things ſtrangled* in the *latitude*) And *other like* inſtances will be met with. But though moſt of the *Greeks* continue this kind of *abſtinence* very ſtrictly, and *ſcrupulouſly*, yet of the *Weſtern Church* it is ſure, that this *abſtinence*, is and long hath been *diſuſed* by them, ſo ſaith *Balſamon* on the * *Canon Apoſtol.* Σημείωσαι τὸν κανόνα διὰ τοὺς Λατίνους ἀδιαφόρως τὰ πνικτὰ ἐσθίοντας, *this Canon is to be noted for the Latines, who eate things ſtrangled indifferently.* And ſo again on the *Canon in Trullo*, adding ἀλλὰ καὶ οἱ Ἀδριανουπολῖται &c. *I hear alſo that they of Hadrianople uſe beaſts blood with ſome meats.* And ſo certainly they may, though *others* uſe not that *liberty*, it being doubtleſs left *free* by *Chriſt*, all *meats clean* and *lawful*, being taken with *thankſ-giving*, and as *rites* and *ceremonies*, ſo ſuch *outward* obſervances being variable in reſpect of *time* and *place*, and the *Greek practice* of no force to *conclude* other men.

* Can: 63.

* Can. 66.

Chap. XVI. *ver.* 1.

[A certain woman which was a Jeweſs, and beleeved.] An Hebrew woman named Eunice, converted to the faith of Chriſt 2 Tim. 1. 5. *Ibid.*

Ibid. verſ. 3.

[Becauſe of the Jewes.] Becauſe the Jewiſh Chriſtians had a ſpeciall averſion to all that were uncircumciſed, as tranſgreſſors of their Law, and would never hearken to, or receive benefit by the preaching of any ſuch.

Ψεθυρικὰ. *Ibid. Note* a. The words in *Cleomedes*, concerning the *Epicurean* formes, are, that they are ἀπὸ μέσης τ προσευχῆς καὶ τ ἐν αὐταῖς προσαιτέντων, Ιουδαϊκά τινα καὶ παρακεκαραγμένα *fetch'd from the middle of a proſeucha from thoſe that uſe to begge there, certain Jewiſh obſolete words or phraſes,* καὶ καταπλὺ τῶν ἑρπετῶν ταπεινότερα, *much more humble than thoſe that creep on the ground.* As for that of *Oratories*, which is the *Scripture*-acception of the *word*, we find mention of them in *Joſephus*, in *his life*, p. 645. εἰσάγοντας πάντες εἰς προσευχὴν, *they are all brought into an oratory, a great houſe*, ſaith he, *able to contain a great multitude*, and ſo ſoon after again, and again. The *cuſtome* of building ſuch, is ſaid to come from *Iſaac*, &c.

Chap. XVII. *ver.* 6.

a. * Troubled the world. Ἀναστατώσαντες.

[* Turned [a] the world upſide down.]

Note a. What ἀναστατώσαντες ſignifies, will beſt be diſcerned by the uſe of the word *Gal.* 5. 12. there we render it *troubling*, and ſo it appears to ſignifie by comparing it with, v. 10. ὁ δὲ ταράσσων, *but he that troubleth you ſhall bear his own judgement*, as before he ſaid, c. 1. 7. εἰ μή τινές εἰσιν οἱ ταράσσοντες, *but that there are ſome that trouble you.* So *Act.* 15. 24. the ſame is expreſs'd, τινὲς ἐτάραξαν ὑμᾶς λόγοις, *ſome troubled*

troubled you with words. And thus we may resolve by the uſe of other *Authors*, ἀναστατοῦν, ſaith * *Euſtathius*, is ἀναστάτους ποιεῖν, and that ἀβασιλεύτους ποιεῖν, *to put in diſorder*, or *confuſion*, ſuch as in ſtate of *anarchy*; and * in the ſame place he interprets ἀνασείειν by ταράξαι ἐξεγεῖραι, *to ſtirre up by troubling*, or *diſturbing*. Contrary to this is καλάσαις, a quiet tranquillity, and ſo is uſed by the *Stoicks*, and *Epicureans* for ἀταραξία *untroubledneſs*. Thus *Cicero* renders κατασάσεις ſometimes *conſtantias*, ſometimes *ſedationes*, as the *contrary perturbationes*. And then ἀναστατοῦν contrary to καλάσαις, muſt be to *diſturbe*, *diſquiet*, *ſtirre up*. And ſo it will moſt properly be here rendred alſo, in the ſame ſenſe that ἀκαταστασία is uſed, *Jam.* 3. 16. for *diſturbance*, *confuſion*, &c.

* *In Iliad.* 1. p. 60. l. 27. l. 29.
* l. 35.

Ακαταστασία.

Ibid. ver. 8.

[They troubled the people.] The people were troubled. ſee Note on Luc. 16. 6.

Ibid. ver. 11.

[More noble.] Of a more ingenuous, mild (ſee S. *Chryſoſtome*) pliable temper.—

Ibid. Note a. To the teſtimony of *Apollonius* in *Philoſtratus*, Adde, And therefore in his diſcourſe with *Timaſion*, he tells him, σωφρονέστερον δὲ πάντων θεῶν λέγειν ἔν γε ταῦτα Ἀθήνησιν, *It was the ſobereſt way to ſpeak well of all Gods eſpecially at Athens, where there were altars of unknown Gods.* See *Suidas* in Τιμασίων.

I. 6. c. 7.

Ibid. To the *teſtimony* of *Strabo* concerning the *Athenians hoſpitable* reception of *ſtrange Gods*, Adde, So *Himerius*, in his *declamation* againſt *Epicurus*, when ſaith he, I named *Athens*, τὸ μέγιστον εἶπον τῆς εὐσεβείας κεφάλαιον, *I named the greateſt ſumme of piety*. So *Theophylact*, ſetting down the full *inſcription* of the *Altar*, v. 23. Θεοῖς Ἀσίας καὶ Εὐρώπης, καὶ Λιβύης, Θεῷ ἀγνώστῳ καὶ ξένῳ] ſuppoſes them to have received *all* the *ſtrange Gods* of the *world*, of *Aſia*, *Europe*, *Africk*, and moreover one *ſtrange* one, which they *knew not*, who or whence he was.

Ibid. Note d. Read, Their *Areopagus* was the *Senate*, or *ſtanding court* of *judicature* in *Athens*. *Two* judicatures they had in *Athens*, one every year *changed*, made up of *five hundred choſen* men, of whom the *Republick* conſiſted; the other *perpetual*, which judged of *murthers*, and the like *capital* offences, and this was in *Areopago*; of which, and the *cuſtomes* thereof, ſee *Budæus* on the *Pandects*. This *Juvenal* calls *curiam Martis*, and * *Pauſanias* tells us, that it was ſo called, becauſe when *Mars* had killed *Neptunes* ſon *Alirrothios*, he was the *firſt*, that was there judged. Ἄρειος πάγος καλούμενος, ὅτι πρῶτος Ἄρης ἐνταῦθα ἐκρίθη. But this ſaith * S. *Auſtine*, *Varro* would not yeeld to, but produces *another* original of it, *de obſcurarum notitia literarum out of the knowledge of dark learning*. The word πάγος in the *compoſition* ſignifies a *rock* or *riſe* of an *hill*, ſo ſaith *Suidas*, it is called Ἄρειος πάγος, ὅτι ἐν τῷ πάγῳ ὄντι, καὶ ἐν ὕψει τὸ δικαστήριον, *becauſe the judicature is on a pagus and on an aſcent or high place*, and *Stephanus Byzantius* out of *Apollodorus*

* *Attic.* p. 26. l. 44. and p. 19 l. 19.

* *De Civ.* l. 18 c. 18.

Πάγος.

p. 55.

dorus Ἄρειος πάγος ἀκρωτήριον Ἀθήνησιν, *it is an eminent place* or *hill at Athens*, and so * *Isidore Pelus:* πάγος ὁ ὑψηλὸς τόπος, *it is an high place*, ἐν ᾧ δὲ ὄχθῳ τινὶ ἦν τὸ δικαστήριον ἐκεῖνο, *for that judicature was on an aſcent*, or *upper ground*. Then for the *other* part in the *compoſition* [Ἄρειος] it denotes, as they both ſay, the *ſort* of the *cauſes*, which were there judged, *viz. murthers*, &c. So *Stephanus*, ἐν ᾧ τὰς φονικὰς κρίσεις ἐδίκαζον, διὰ τὰς ἀπὸ σιδήρου γινομένας μαιφονίας, *in it they judged cauſes of murther, becauſe ſuch were done by the ſword*, and *Suidas*, Ἄρειος δὲ ἐπὶ τὰ φονικὰ δικάζει, *it is ſo called, becauſe it judgeth cauſes of murther*, ὁ δὲ Ἄρης ἐπὶ τῶν φόνων, *and Mars is uſed for murthers*, yet having before ſaid, τὰ ἄλλα πολιτικὰ διοικεῖ σεμνῶς, *it adminiſters other affaires of the Common-wealth very wiſely*. By this it appears, how fit it is to retain in *Latine* and other *languages* the *compound Greek*, rather than to *divide* it, as the *Engliſh* have done, into *Mars's hill*, as if it had its denomination from that *heathen God of warre*, which is not acknowledged, nor intimated in the word. Now the *judges* which ſat in this Court, (and not the *inhabitants* that dwelt in that part of the *city*) were called Ἀρεοπαγῖται *Areopagites*, men famed for their *gravity*, and *uprightneſs* in *judging*, not admitting *rhetorical* pleas, but *ſimple* narrations, cheſing the *dark*, that they might not be moved to *compaſſion* by the ſight of the *malefactor*, and giving their *judgement* without a word ſpeaking. And this *judicature* was by all look'd on with ſuch *reverence*, that an *Areopagite* ſignified *proverbially* an *excellent* perſon; and when the *Romans* had

* l. 2. ep. 9.

Ἀρεοπαγῖται.

had conquered *Greece*, and ſent their *Proconſuls* of *Aſia*, to rule there, they frequently committed difficult cauſes to the judgement of theſe *Areopagites*. So did *Dolabella* in *Gellius*, l. 12. c. 7. *Rem Athenas ad Areopagitas, ut ad judices graviores exercitatioréſque rejecit*, ſaith he, *he referred the cauſe to them as to judges more grave and exerciſed* (and ſo skilled) *than ordinary*. And becauſe to theſe belonged the affaires of *religion*, and accordingly *Anaxagoras* for teaching that the *Sun*, which they deemed a *God*, was a *fire-ſtone*, and *Diagoras* as a *derider* of their *Gods*, had been condemned to *death* by them, and ſo *Protagoras*, and *Socrates* alſo, and *Plutarch* ſaith of *Euripides*, l. 1. c. 7. *De Plac. Phil.* that having ſome *doubts* of the *Gods*, he durſt not openly profeſs it, fearing the *judicature* of the *Areopagites*; therefore is *Paul* here brought before them, as an *aſſertor*, and *preacher* of ſuch a *Deity*, as they had not admitted among them. And one of theſe judges, *Dionyſius* v. 34. therefore called the *Areopagite*, was *converted* by his diſcourſe there.

Ibid. ver. 34.

Dionyſius, &c. Particularly Dionyſius one of the Senators or Judges in Areopagus (ſee Note d.) and Damaris his wife, and ſome others.

Ibid. Note f. To the paſſage of *Laertius in Epimenide*, about the βωμοὶ ἀνώνυμοι, Adde, So *Heſychius*, Θεοὶ ξενικοὶ παρὰ Αθηναίοις τιμῶνται, ὡς καταλέγει Απολλοφάνης ἐν Κρησίν. *Strange Gods are*

are worſhipp'd among the Athenians, which Apollophanes reckons up in his Cretians.

Chap. XVIII. *ver.* 5.

[Preſſed in ſpirit, and teſtified.] Troubled or greeved at the obſtinacy of his countreymen the Jewes, did his utmoſt to convince them.

Ibid. ver. 9, 10.

Be not afraid, but ſpeak and hold not thy peace:
For I am with thee &c.] Fear nothing, for I will be preſent with thee, to ſecure thee from all harme; but on the contrary preach confidently in this place, conſidering, that though ſome oppoſe, yet there be many, &c.

Ibid. Note a. Read, Συνέχομαι ſignifies to be *preſs'd*, or *held faſt*, *Mat.* 4. 24. *Lu.* 4.37. *Act.* 28. 8. So συνέχεσθαι φόβῳ *to be preſt* or held *with fear*, *Job* 3. 24. and *Luc.* 8. 37. συνέχεσθαι οἴνῳ in *Jeremy*, to be *held faſt by wine*, to be *overcome* by it, συμπλέκεσθαι, ſaith *Heſychius*, and again κατεῖδαι, to be *intangled*, or *held faſt*, which as it really notes being in the *power* of another, ſo it may be applied to *ſorrow*, or any other *paſſion*, as well as to *fear*, and peculiarly to *ſorrow*. So συνοχὴ *Luc.* 21. 25. is uſed for *anxiety*, and 2 *Cor.* 2. 4. συνοχὴ καρδίας *anguiſh of heart*, and ſo πῶς συνέχομαι; *how am I ſtreightned* or *pained? Luc.* 12. 50. And thus according to the nature of the word, it may be proper enough for the place, with which ſoever it be joyned. If with πνεύματι, then tis either his *own ſpirit*, or the *Spirit of God*. If his *own*, then it may ſignifie him

Συνέχετο. Συνοχὴ.

him to have had some such *extraordinary sorrow*, or *greif* upon him, to think of his *obdurate impenitent* countreymen, to whom he was then preaching, with very little *success*, And so of *Apollos* we read, v. 25. &c.

Σιμικίνθιον. Chap. XIX. *Note* b. Of Σιμικίνθιον, Adde, that it is an *apron* or *napkin*, supplying the *aprons* place. The difference which *Theophylact* and *Oecumenius* make between σουδάρια and these is that *Sudaria* are applyed to the *head*, as a *cap*, or *kirchief*; the *latter* to the *hands*, as an *handkerchief*. Τὰ σιμικίνθια saith *Oecumenius* ἐν ταῖς χερσὶ κατεχουσιπρὸς τὸ ὑπομάττεσθαι τὰς ὑγρότητας τοῦ προσώπου, οἷον ἱδρῶτας, πτυελὸν, δάκρυον, καὶ τὰ ὅμοια, *they carry them in their hands, to wipe off moistures from the face, swet, spittle, tears and the like.*

Σουδάρια.

Περίεργα. l. 2. Ep. 18. *Ibid. Note* c. Of the notion of περίεργα for *sorcery, philtres* &c. Adde, So in *Aristænetus* τὶς εἶναι τῶν περιέργων ἐδόκει, *he seemed to be a Magician*, and ὑποκρινάμενος τῶν περιέργων τὸ σχῆμα, *acting the part of witches*, So in S. *Augustines Confessions, Curiosæ visiones*, are *Magical apparitions.*

l. 10. c. 42.

Ναοὶ. *Ibid. Note* e. Of the notion of ναοὶ for *little chappels* with *images* in them, Adde, Thus we have mention in *Athenæus* of καδίσκος which saith he, is ἀγγεῖον, ἐν ᾧ τοὺς κτησίους Δίας καθιδρύουσι, *a vessel wherein they place their images of Jupiter.* On which saith the *learned* * *Casaubone, erant simulacra hæc armariis inclusa, quæ ad sacellorum modum fiebant, these images were put in cases, which were made like chappels.* So S. *Chrysostome*, making them to be ὡς κιβώτια μικρὰ *as little cases or shrines.*

* Deipnos. l. 11.

p. 500.

Ibid.

Ibid. What Αρτεμις or *Diana* is, there is little queſtion, no other than the *moon*, and therefore ſaith *Cleomedes Meteor.* l. 2. c. 5. p. 111. it was the faſhion ἐπιδίδοσθαι δᾷδας τοῖς εἰς τὰ Αρτεμίσια εἰσιοῦσι *to give torches to thoſe that went into Dianas Temple*, adding, τοῦτο γὰρ μὲν σύμβολόν εστι τοῦ ἔξωθεν ἔχειν τὴν σελήνην τὸ φῶς, *for this is a ſign ſet to expreſs that the moon receives her light from without*, i. e. from the *Sunne.* Αρτεμις.

Ibid. Note f. Of the *ſacred agones*, wherein the Ασιάρχαι præſided, Adde, The *Original* of them is ſet down by * *Dionyſius Halicarnaſſeus*, as from the *Grecians* they were imitated by *Servius Tullus*, and put into one *body. They built Temples*, ſaith he *by Common charge, ſome to Diana of Epheſus, ſome to Apollo, and aſſembling there at ſet times with their wives and children they imployed themſelves both in ſacrifices and in merchandice. There were publike Agones, Racehorſes, Wreſtlers, Muſicians, and rewards were propoſed to the Victors, and preſents were by the cities brought to the Gods. And when the Games and Marts and other feſtival and publike jollities were ended, if any city had a quarrel againſt another, the Judges were ready to compoſe it. Then they conſulted of common affaires of warre againſt the barbarians and peace among themſelves.* Thus farre *Halicarnaſſeus.* Ασιάρχαι. * Antiq. Rom. l. 4.

Ibid. This *office* of the Ασιάρχαι &c. was *ſacerdotal.* Whence in the *Epiſtle* of the *Church* of *Smyrna*, concerning S. *Polycarps* Martyrdome, *Philip* the *Aſiarcha*, who preſided there in their *ſpectacula*, their θηριομαχίαι, which are there called κυνηγέσια, as in the *Fathers Venationes*,

tiones, is after ſtyled φίλιππ☉ ἀρχιερεὺς *Philip the Chief prieſt.* So Ασιαρχία, Βιθυναρχία, Καππαδοκαρχία are by * *Modeſtinus* recited among the ἔθνες ἱερωσύναι *chief prieſthoods of thoſe nations.* And ſo *Phœniciarchia*, and *Syriarchia*, among the ſpecies of *prieſthood* by *Conſtantine* the *Great*, in his *Reſcript.* So in the *Baſilica.* Η ἱερωσύνη, τυτέςι τὸ ὁπτελεῖν τὰ κυνηγέσια *the prieſthood*, i. e. *the office of managing their ſports*, or *ſpectacles.* Beſide theſe which were *National Officers*, to whom belonged ἱερωζύνη κοινὴ τ῀ Ασίας, in *Ariſtides*, the *common prieſthood of Aſia*, the *managery* of their κοινοὶ ἀγῶνες *common games*, there were others in *particular* cities, πολιτάρχαι c. 17. 6. &c. Theſe were ſubject to the *people*, as being executioners, and *miniſters* of *their* will, and not ſent them from *Rome*, but *choſen* by themſelves out of the *chief* men, or wealthieſt citizens among them. To theſe belonged alſo the *execution* of *Malefactors* &c.

* l. 6. §. 14.

* l. 1. de Natural. liberis.

Γραμματεύς. *Ibid. Note* h. Of the γραμματεὺς *appeaſing* the *people*, Adde. For that this ſhould be applicable to *Alexander* the *Jew ver.* 33. and that it was he, of whom it was here ſaid, φησὶν, *he ſaid, Ye men of Epheſus*, &c. is a ſtrange overſight of the *learned Cardinal* * *Baronius*, cauſed by not adverting to the *Greek*, καταςείλας δὲ ὁ γραμματεὺς τ῀ ὄχλον φησίν. Where it is viſibly the γραμματεὺς which had *appeaſed* the *tumult*, and which ſaid, *Ye men of Epheſus.* &c.

Φησὶν.

* *An. Ch.* 57. n. 180.

Νεωκόρ☉. *Ibid. Note* i. Of the νεωκόρ☉, or *Sacriſt*, Adde, That this was the title of a *ſacred* office, appears by *Plato de Legib.* Καταςατέον ἱερέας καὶ ἱερείας νεωκόρους γινεσθαι τοῖς θεοῖς, *they muſt conſtitute prieſts of both ſexes, to be in this office*

Dial. 6.

Office of Sacrist to their Gods.

Chap. XX. *ver.* 45. In the *Paraphrase* blot out, 2 *Cor.* 2. 12, 13.

Ibid. ver. 20.

[* How I kept back nothing that was profitable to you, but have shewed you and taught.]

How without all fear or tergiverſation I freely, &c.

* How I have not drawn back or refuſed to declare unto you whatſoever was profitable, and to teach —— ὑφειστελλόμην τῶν συμφερόντων τοῦ μὴ ἀπαγγεῖλαι ὑμῖν καὶ διδάξαι ——

Ibid. ver. 35.

[How that ſo labouring ye ought to ſupport the weak.]

How that ſuch as ye, i. e. Biſhops and Governours of the Church, are to take care of the ſick and poor (ſee 1 *Cor.* 12. e.) and rather indevour by paines taking to enable your ſelves to releeve others, than to be chargeable, or burthenſome to others.

Ibid. Note b. Of δεδεμένος τῷ πνεύματι, Adde, Nay tis poſſible it may ſignifie no more than *reſolved*, and ſo *bound in ſpirit*, or *full purpoſe* of *mind*, as *ch.* 19. 21. Ἔθετο ἐν τῷ πνεύματι, *he purpoſed in ſpirit*, but this more *unmoveable* than that, See *ch.* 21. 12 13. δεδεμένος τῷ πνεύματι,

Chap. 21. 16.

[With whom wee ſhould lodge.]

Who would gladly entertain us at our journyes end.

Ibid. Note b. Of the *Sicarii*, Adde, That which S. *Chryſoſtome* ſaith of them is ſomewhat *ſtrange*, Οἱ μὲν Ἐσσαῖοι —— οἱ αὐτοὶ καὶ Σικάριοι διὰ τὸ εἶναι ζηλωταί, *The Eſſenes were alſo the Sicarii becauſe they were Zelots*, where he Σικάριοι

he confounds these *three*, *Essenes*, *Sicarii*, and *Zelots*, whereas the *Sicarii* are certainly far distant from either of the other *two*. This the *learned Annotator* on *Chrysostome* justly suspects to be a mistake in him, *p.* 693. but the *original* of it he observes not. That is very happily shewed by Mr. *Fuller* in his *Miscellanies*, to have been by turning οἱ καριοι into σικάριοι, the former noting the *Karaans* or *Scripturarians* (as they are *distinguished* from, and opposed to the *Traditionals*) those that adhered strictly to the *Letter* of the *Law*, and so were ζηλωτα νόμου, *zelous for the Law*, and such the *Essenes* were, it seems, affirmed to be, by some from whom *Chrysostome* took this. The like error also is committed by *Suidas* in this name, Σικάριοι λέγονται οἱ φαρισαῖοι, ὡς ζηλωτάι, *the Pharisees are called Sicarii as being Zelots*, he had sure read οἱ κάριοι and took it for σικάριοι, which is the more *strange*, because he had immediately before rightly interpreted Σικάριοι λῃστῶν γένος —— *they were a sort of theeves*, which in *Claudius's time* killed all they met with ἐπικαμπῆ ξίφη *hookt swords*, which the *Romanes* call *sicæ*, which, saith he, the *Ægyptian lead out into the wilderness*, and *Felix punished*.

Chap. XXII. *ver.* 2.

[And when they heard that
a. he [a] spake in the Hebrew tongue to them they kept the more silence, and he saith.]

And these enemies of Pauls being averse to the Hellenists (see Note on ch. 6. a.) and so to him, as using the Greek language, when they heard him speak Hebrew, were a little pacified, and so gave him the hearing. Thus therefore he began his Oration.

Note

Ἑβραΐδι διαλέκτῳ.

Note a. What the *reaſon* was of *Pauls* ſpeaking *Hebrew* at *this* time, and the *Jewes* giving him *audience* thereupon, may here briefly be noted. *Two* ſorts of *Jewes* there were at this time, ſome called by * S. *Chryſoſtome* οἱ ῥαδιῶς Ἑβραῖοι *profound Hebrews*, ſuch as uſed no other *language* but the *Hebrew*, admitted not the *Greek Bible* into their *aſſemblies*, but onely the *Hebrew*, and the *Jeruſalem Targum* or *Paraphraſe*. Others that *ſpake Greek*, and uſed the *Greek Tranſlation* of the *Bible*, and theſe were called *Helleniſts* (ſee *Note* on c 6. a.) Now theſe ſeveral *uſes* bred ſome *unkindneſs* betwixt theſe *two* ſorts, as may in part be diſcerned, even after their receiving *Chriſtianity*, c. 6. 1. And of this latter ſort *Paul* ſure was one, and accordingly in his writings makes uſe conſtantly of the *Greek Tranſlation* of the *Old Teſtament*, and in that reſpect (among others) much diſliked by the *other* ſort. Thoſe of them that were *converted* had great prejudices to him, c. 21. 21. and that is ſaid to be the *reaſon* why he concealed his *name* in the *Epiſtle* written to the *Hebrews*. But for thoſe of them that were not *converted* they would not *indure* to *hear* him, or hear of him, which is the account S. *Chryſoſtome* gives of his diſcourſing, and preaching to the *Helleniſts* onely c. 9. 28. becauſe the *other* would not indure or admit him. Hereupon to *avert* this great *diſpleaſure* conceived by them, he here ſpeaks to them in the *Hebrew language*, and they were in ſome degree *pacified* thereby, ſo far as to give him *audience*.

* To. 4 p. 731. 12.

Ibid. verſ. 24.

* Beaten or tormented.

[a a Examined.]

Ανεταζεσθαι.

Note b. The notion of ἀνεταζεσθαι among the *ſacred* writers will be diſcerned by *two* places in the *Book* of *Wiſdome* c. 2. 19. Βασάνῳ ἐτάζωμεν αὐτὸν *let us torment him with the wrack*, and c. 6. 6. δυνατὶ δυνατῶς ἐτασθήσονται, *the mighty ſhall be mightily tormented*, in both which 'tis clearly uſed for *tormenting* or *cruciating*. And S. *Chryſoſtome Hom.* 26. in *Mat.* p. 186. citing the latter of theſe places, applies it to the words of *Chriſt*, that he that *knowes his Maſters will and doth it not* δαρήσεται πολλὰς *ſhall be beaten with many ſtripes*, ὥστε ἡ πλείων γνῶσις πλείονος κολάσεως δίκην ὑποδέσεις, *the greater knowledge is the cauſe of greater puniſhment*, thus interpreting ἐλασθήσονται by *beating* and *puniſhment*. So *Gen.* 12. 17: ἔπασεν ὁ θεὸς τὸν Φαραὼ ἐτασμοῖς μεγάλοις καὶ πονηροῖς, *God ſcourged or cruciated Pharaoh with great and ſore plagues.*

Περιέτεινεν αὐτὸν τοῖς ἱμᾶσιν.

Ibid. Note b. To the replication of περιέτεινεν αὐτὸν τοῖς ἱμᾶσιν] Adde, The *learned Mr. Bois* of *Ely* hath here a *conjecture*, that the phraſe ſhould have an *hypallage* in it, for προέτεινεν αὐτῷ τοὺς ἱμάντας, *he extended the ſcourges to him*, or *ſhewed them* him *extended*, making it the *deſcription* of a *Lictor* holding his *ſcourge* in his *hand*, and *ſhaking*, and fitting it for *execution*, and *ſtriking* a *terror* into the *priſoner* alſo by that means. This *conjecture* being *ingenious* it was not unfit to have *mentioned*. *Joſephus Scaliger* alſo hath another, *Epiſt.* 146. that it refers to the manner of *ſcourging*, expreſs'd in the *Comedie*, *Ego plectar pendens*,

I ſhall be ſcourged hanging, viz. that they were *lifted up* from the *ground*, their *heads* higher than their *heeles*, and tyed with *ropes hands* and *feet*, making thoſe *ropes* to be the ἱμάντες here, and that *elevation* of the *body* προλείνεσθαι.

Chap. XXIII. *ver.* 1.

[I have * lived before God.] I have deſigned my whole life, and all the actions thereof ſincerely to Gods ſervice.

* Lived to God πεπολίτευμαι τῷ Θεῷ.

Ibid. ver. 23.

[* Spearmen [b] two hundred.] A guard of two hundred men to watch and ward.

b. * Two hundred watch men.

Note b. What δεξιολάβοι ſignifies may be beſt learnt from *Phavorinus*, who interprets it παραφύλακες *warders* or *guard*, and ſo *H. Stephanus*, *Satellites*, *Stipatores*, to the ſame ſenſe; Thus called, ſaith *Meurſius*, *quòd maleficis manum injicerent, eóſque apprehenderent, & carceri mancipatos ad ſupplicium producendos cuſtodirent, becauſe they apprehended or laid hands on Malefactors* (which yet would rather be the importance of δεξιοβόλοι from Βάλλειν δεξιὰς *laying hands*, and indeed ſo the *Kings MS.* reads here, not δεξιολάβους, but δεξιοβόλους) *and putting them in cuſtody, kept them and brought them out to execution*, adding that theſe are the ſame in the *Camp*, that the *Lictors* or *Serjeants* are in the *city*. From all which it appears to be moſt fitly rendred a *guard*, to which in the *militia*, the *priſoners* are committed.

δεξιολάβοι.

Chap. XXIV. *ver.* 1.

[Informed.] Brought in a bill of information againſt him (ſee *Theophylact*) to the Governour——

Ibid. ver. 2, 3.

* By thy providence alwaies and in all places. 3. We accept it—— πάντοτε καὶ πανταχοῦ, Ἀποδεχόμεθα.

[* By thy providence. We accept it alwaies and in all places.] How happy the Jewes had alwaies in everyof their cities counted themſelves under his Government, &c.

Chap. XXV. *ver.* 4.

* Was kept: τηρεῖσθαι.

[That Paul * ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly thither.] That he had left Paul in priſon at Cæſarea, c. 24. 27. whither he himſelf would ſhortly go, and hear the cauſe betwixt them and him.

b.

Ibid. ver. 23.

* A great train.

[* Great [b] pompe.] A great retinue.

φαντασίαι

Note b. What φαντασία here ſignifies will be judged by the uſe of the word in *other* authors, *Laertius* ſpeaking of *Dio*, ſaith, he was πολυτελὴς *ſumptuous*, and accordingly *went from city to city*, and ſometimes φαντασίαν ἐπιτεχνώμενος τοῦ ναύλας ἔπεισι σχολαστικὰς ἐσθῆτας ἀναλαβὼν καὶ ἀκολουθήσαι αὐτῷ *uſing arts to have a great train, he perſwaded Mariners to put on Scholars attire and follow him.* So *Athenæus Deipnos.* l. 5. ſpeaking of *Athenion* returning in great *pomp* to *Athens*, ἀδένος ἀδὲ Ρωμαίων ἐν τοσαύτῃ φαντασίᾳ κατακλιδῶντος τὴν Ἀττικῆς, *no Romane ever*

ever outbraving Attica with ſo great a train. So in *Planudes vit. Æſop.* Τὺς παῖδας λαβὼν —— ἀπῆγεν εἰς Αἴγυπτον πολλῇ φαντασίᾳ καὶ δόξῃ πρὸς ἔκπληξιν τῶ ἐκεῖ κεχρημένῳ, *taking ſervants —— he went to Ægypt uſing this great train and glory to the aſtoniſhment of thoſe that were there.* So in * *Chryſoſtome* Ανδριαντ. β. πυὸς ἕνεκα τὺς πολλὺς οἰκέτας περιάγεις; τὺς θεραπόντας; τὺς κόλακας; τὴν ἄλλω πᾶσαν φαντασίαν; *To what purpoſe doſt thou carry about many ſervants, paraſites, flatterers and all thy other train? ἵνα σεμνότερος that thou mayeſt appear the more venerable.* So *Hom.* 4. on *Mat.* ſpeaking of *Nebuchadonoſor* his ζατεράπαι, στρατηγοὶ στρατόπεδα ἄπειρα, χρυσὸς πολὺς, *Nobles, Captains, innumerable forces, plenty of Gold,* he addes, ἄλλη φαντασία, all the *other train and ſplendor belonging to him.* In this notion of the word, a very *learned Critick Mr. Boiſ*, is willing to underſtand φαντασιοκοπῶν ἐν οἰκέταις *Eccluſ.* 4. 30. and ſo I ſuppoſe it may be rendred, one that *thinks himſelf a brave fellow among his ſervants*, being attended with a *great train* of them, one that *pleaſeth himſelf* with the *magnificence* of his *train*, as ἐλπιδοκόπος applied by *Euſtathius* to *Tantalus*, is expreſs'd by κεναῖς ἐλπίσι βοσκόμενος, *fed with vain hopes*, and this ſenſe agrees well with the *context* there in the *ſonne* of *Syrach*; *Be not as a Lion in thy houſe*, the *pride* of the *Lion*, and his *ſtate'ly gate* being as obſervable as his *terribleneſs*, to which our *Engliſh tranſlation* referres, and it being unagreeable to the *pride* of that *creature* to be *cruell* toward *inferiors* (ſuch as *ſervants* are) according to the *proverb*, *ſatis eſt proſtraſſe Leoni, ſubmiſſion mollifies his wrath.*

* *Tom.* 6. p. 466.

Chap. XXVII. *ver.* 13.

[Looſing * [b] thence.]

* preſently.

Conſidering the inconſtancy of the wind, and that it might not hold long thus favourable, they made uſe of the firſt opportunity, and put out preſently, and ſo got beyond the ſhore of Crete.

Ἄσσον.

Ibid. Note b. To the notion of Ἄσσον for πλησίον *nigh* Adde, But 1. It is among the *Poets* only, that it is thus uſed, and 2dly &c.

And to the *conjecture* of reading [Σᾶσσον] and joyning it to [ἄραντες] Adde, And this I now ſee to have been the *Conjecture* of the very *Learned*, and *Judicious*, *Mr. John Boyſe of Ely*.

Ibid. ver. 14.

[There * aroſe.]

* Beate. ἔβαλε.

Ibid. ver. 15.

[* Beare up into the wind.]

* Reſiſt or hold up againſt the wind ἀντοφθαλμεῖν τῷ ἀνέμῳ——

Ibid. ver. 21.

* To have [bb] gained.

* Eſcaped.

Κερδῆσαι.

Note bb. What κερδῆσαι ſignifies here, being joyned with ζημίαν *harme* and *loſſe*, may appear by *Himerius* in his *declamation* againſt *Epicurus* ὁ διὰ τὰς λόγους κερδανεῖς τῷ δίκῃ, ἀλλὰ κολασθήσῃ πλέον, οἷς ἐπὶ τὸ ἀδικεῖν τοῖς λόγοις κέχρησαι. *thou ſhalt not by thy orations gain* i. e. *avoid or eſcape puniſhment, but ſhalt be puniſhed the more*—— So in *Philemon*, Πᾶς δ' πένης ὢν μεγάλα κερδαίνει κακά, *every poor man gains*, i. e. *eſcapes great evils*. So of the *Latine lucrifacio* ſaith

ſaith *Donatus* on *Terent. Andr. Act.* 3. *ſc.* 4. *ut corporis impulſionem lucrifaciam*, i. e. *vitem*, *that I may gain*, i. e. *avoid*, *or eſcape*.

As for the notion of ὕβεις, which we render *harme*] the *context* reſtrains it from that *general*, to this *particular* ſort of *ill*, wherein at *preſent* they were, *viz.* that of the *Tempeſt*, as in *Pollux* we find ὑβεισὴς ἄνεμος, *a tempeſtuous wind*. ὕβεις.

Ibid. ver. 28.

[They ſounded and found.] By letting down their plummet and founding, they diſcerned, &c.

Ibid. Note c. Of the notion of Ἀσίτως, Adde, But if it ſhould be applyed to *all* the precedent *fourteen days*, then it muſt be taken in that *Latitude*, wherein *Zeizes* on *Heſiod* expounds the phraſe, —— ἐδέ τε σῖτον Ηδιον *they eat not meat*] διὰ τὸ μηδὲ ἐν τοῖς καιροῖς τῆ τραπέζῃ ἀυτὲς ἱρεμεῖν, ἀλλ' ἐνόπλως καὶ πεφυρμένως ἐδίειν ἐν ἄιμασιν, εἶπεν ἀυτὲς μηδὲ σῖτον ἐδίειν, *becauſe they were not at leaſure, or quiet even at meal-times, but eat in their armes, and with their hands fould with blood, therefore he ſaid, neither did they eate meat.* Τραπέζης γὰρ καὶ Σίτων καιρὸς ἐιρηναῖος ὅτι καὶ τερφίδυμος, *for the meal-time is a time of leaſure, and rejoycing.* Ασιτως.

Chap. XXVIII. *ver.* 6.

[* Swollen.] * Burſt πίμπραδαι.

Ibid. ver. 15.

[The * dd three Tavernes.] * *Tres Tabernæ.*

Note dd. *Tres Tabernæ* is a *proper* name of a *Town* or *City*, and ſo not to be rendred with Τρεῖς ταβέρναι.

Isidore πανδοκεῖα and καπηλεῖα, *Innes*, and *victualing houses* (as he will also have *Appii forum* to be a *place* which had εἰκόνα τινα Αππίου, *an image of Appius*) but (as all other *proper* names) is in reason to continue the same, without *translation*, or considerable *alteration* of sound, in all Languages; Thus the *example* of *Areopagus*, *Act*. 17. 19. and *Appii forum* in this very verse demonstrates, and so here S. *Lukes Greek* Τρεῖς Ταβέρναι, which is the *retaining* not *translating*, nor *interpreting* the *Latine*. And this the rather, if we consider what the *antient* signification of *Tabernæ* was; This * *Scaliger* tells us on occasion of those verses of *Ausonius*,

1 .1 Ep 337. So Zosimus l 2. Hist. ᾧ τρία καπηλεῖα προσηγορία.

* Auson. Lect. l. 1. c. 1.

Prætereo arentem sitientibus undique terris
Damnissum, riguásque perenni fonte Tabernas.

Tabernæ, saith he, was the *name* of the *frontire townes*, which were *built* against the *inrodes* and *insolencies* of the *Barbarians*. That there were such every where erected by *Dioclesian* in the *borders* of the *Romanes*, we are assured by *Zosimus*, *Hist*. l. 2. p. 65. Τῆς γὰρ Ρωμαίων ἐπικρατίας ἁπανταχοῦ τῶν ἐσχατιῶν——πόλεσι καὶ φρουρίοις καὶ πυργοῖς διειλημμένης, καὶ παντὸς τοῦ στρατιωτικοῦ κατὰ ταῦτα τὴν οἴκησιν ἔχοντος, ἄπορος τοῖς βαρβάροις ἦν ἡ διάβασις, *The Romane Empire being on every side of the borders divided and fortified with Cities and Garisons, and Castles, and all the military forces dwelling there about, there was no accesse for the Barbarians.* And so no doubt it was in these *former* times. And in all reason, as this was the notion of the *Tabernæ Montanæ prope Weissenburgum*, and *Tabernæ Renenses*,

Renenſes, which *Scaliger* mentions, ſo alſo of the *Tres Tabernæ* here, which ſaith he, *Auſonius* himſelf ſeems to ſignifie, when he ſaith that the *Sanromatæ* had their *habitations* aſſigned them *there*, agreeable to what we cited out of *Zoſimus*. That this place was an *Epiſcopal See*, and ſo an *eminent city*, in *Conſtantines* time, appears by *Optatus* l. 1. where amongſt the nineteen *Biſhops* delegated by *Conſtantine* to decide the *Controverſie* betwixt *Donatus* and *Cæcilianus* is reckoned, *Felix a Tribus Tabernis, Felix Biſhop of that City*, called *Tres Tabernæ*. Ed. Cauſab. p. 28.

Ibid. Note e. Of the manner of the *ſouldiers guarding* the *priſoners*, deſcribed by *Lipſius on Tacitus*, p. 60. Adde, Many *examples* he there gives out of *authors:* One eſpecially from * *Athenæus* of *Quintus Oppius* (for which *Aldus's Edition* hath ὁ ἵππος corruptly) παραδοθεὶς δεσμοφύλακι, *a priſoner delivered to cuſtody*, and of *Baſtarnes*, whom *Manlius Aquilius*, one that had been *Conſul*, and came now in *triumph* from *Sicily*, σύνδετον (not συνδέτην as *Aldus* reads it) ἔχων ἁλύσει μακρᾷ, πεζὸς ἅμα ἱππέως ἕλκεται, *having him bound to him in a long chain, went himſelf a foot, with his priſoner on horſeback*. Thus here ver. 20. S. *Paul* mentions his *chain*, τ ἅλυσιν ταύτην περίκειμαι, *I am bound with this chain*. φυλάσσειν. τηρεῖσθαι. * l. 5. p. 67. lin. 13.

ON

On the Epistle of PAUL the APOSTLE to the *ROMANES*.

Chap. I. *vers.* 25.

ff. [ff More then.] Above, and in opposition to.

Παρὰ.

OF the use of παρὰ for [*above*] one instance will suffice in the * *Epistle* of *Eleazar* the *Highpriest* to *Ptolome*, telling him by way of *great* acknowledgement, and *gratitude*. Πάντα ὅσα σοὶ συμφέρει, καὶ εἰ παρὰ φύσιν ἐστὶν, ὑπακουσόμεθα, *All things that are profitable to you, though they be above nature, we will obediently performe.* Thus *Lu.* 13. 2. and 4. ἁμαρτωλοὶ παρὰ πάντας *sinners above all others*, though *Lu.* 3. 13. it be more fully exprest by πλέον παρὰ, *more besides*, or *above*. As for the other notion of παρὰ for *contrary to* (which here may have place also, for he that *worships* any thing *above*, or *beside* the *one* true *God*, doth it in *opposition* to him, and to the *wronging* and *robbing* him) we have an *express* testimony for it, *Act.* 18. 13. παρὰ τὸν νόμον, *contrary to the Law.*

* *Aristeas. hist.* 70. *interpret.* p. 861. A.

Ibid. ver. 32.

[Have pleasure.] Approve, and patronize (see *Theophylact.*)

Πλεονεξία.

Ibid. Note h. For the notion of πλεονεξία for *inordinate lust*, to the testimony of *Photius*, Adde,

Adde, So in *S. *Chryſoſtome*, ſpeaking of theſe *unnatural luſts* ὁρᾷς, ſaith he, ὅτι ἀπὸ πλεονεξίας τὸ πᾶν, *you ſee that it comes all from this inordinate deſire* ἐπιθυμίας ἐκ ἀναχομένης ἔτι τῆς οἰκείων ὅρων μένειν, *luſt not enduring to ſtay or be contained within its own bounds.* So in *Antiochus* λογ. ξα. ἐπιθυμία γυναικῶν καὶ πλεονεξιῶν, *deſire of women and ſuch like inordinations.* * To 2. P. 24. l. 13.

Ibid. Of the uſe of the word for any kind of *exceeding*, to the *teſtimony* of *Themiſtius*, Adde, and in * *Iſocrates* ſpeaking of *Monarchies*, τὰς ἐν πολέμῳ πλεονεξίας πάσας περιειλήφασι, *they comprehend, ſaith he, all the advantages that are in war.* And ſo in * *Ecphantes*, Βασιλεὺς ἐν τᾷ κοινᾷ φύσει πλεονεκτῶν κρέατοι, *a King hath a great eminence, or excellence over the common nature of men.* * In Nicocl. * περὶ βασιλείας.

Ibid. Of the uſe of it for πλέον νέμειν αὐτῷ, *alowing himſelf too large a portion,* to the *teſtimony of Alex. Aphrod.* Adde, *Aſterius Hom. Cont. Avarit.* Πλεονεξία ἐστὶν ὐ μόνον τῷ ἀργυρίῳ συν τοῖς ἄλλοις κτήμασιν ἐπμάινεσθαι—— ἀλλὰ γενικώτερον εἰπεῖν, τὸ ἐπ παντὸς πράγματος πλέον ἔχειν βέλεσθαι τῦ ὀφειλομένυ καὶ ἐπβάλλοντος. *It is not uſed only for the mad love of money and other poſſeſſions, but in a more general acception to deſire to have more of any thing then is due and convenient.* So *Hierax* in his book of *juſtice* (of which we have a large *fragment in* * *Stobæus*) makes ἀδικία and πλεονεξία, all one, and then exemplifies it in *Milo* and *Lais*, and as tis one branch of it in *Milo*, διαρπάζειν ἀσθενεστέρων χρήματα, *to ſnatch away the eſtates of thoſe that are weaker then he*, ſo tis another καὶ τὰς τόπων γυναῖκας *to force their wives from them.* And ſo in *Lais*, as it is one act of it, * p. 160.

πλεῖσον

πλεῖστον εἰσπράττειν παρὰ τῶν ἐραστῶν *to require and gain immoderately by her lovers*; So it is another ἐνίων γυναικῶν καὶ γάμους διαλύειν *to dissolve the marriages of some women, to get away their husbands* from them.

Ibid. Of the *equivalence* of πλεονεξία and εἰδωλολατρεία, to the *testimony* of *Holcot* out of *Papias*, Adde, And so when *Theophylact* on 1 *Cor.* 3. 12. in the highest rank of *cumbustible* matter (i. e. of *sinnes*) reckons ἀκαθαρσίαν, εἰδωλολατρείαν, πλεονεξίαν, in all reason it is to be understood of *unnatural lusts*, so as to agree with *uncleanness* and *Idolatry*.

Ὑβριστὰς. *Ibid. Note* i. Of the acception of ὑβριστὰς for those that are guilty of *unnatural lusts*, Adde, Thus is it manifestly affirmed and defined by * *Plato*, Επιθυμίας δὲ ἀλόγως ἑλκούσης ἐπὶ ἡδονάς, καὶ ἀρξάσης ἐν ἡμῖν τῇ ἀρχῇ ὕβρεις ἐπωνομάσθη, *when desire drawes us irrationally to pleasures, and gets dominion over us, this is named* ὕβρεις *contumely*. So * *Dio* in *Oeconomico* κλαίων οὐδεὶς προὐτρέψατο ὑβριστὴν, *by weeping none ever incited the Contumelious*, i. e. *the unlawfull lover*. So in * *Phintys's book* of the *womans sobriety*, the *adulterous wife* is said ἁδονᾶς ἕνεκεν ἁμαρτάνειν καὶ ὑβρίσειν, *to be for pleasures sake guilty of sinne and contumely*. And so in * *Nicostratus* παῖδες ἐξ ἀκολασίας, καὶ ὕβρεως γεγονότες, are *adulterous* brats. So in * *Charondas's Proem* to his *Lawes*, speaking of *maritall chastity*, and prescribing the care of *procreation*, not of *pleasure*, he addes, μηδὲ τὸ φύσει καὶ νόμῳ τίμιον, ἀνόμως ἀναλισκέτω καὶ ὑβριζέτω, using ὕβρις for any *inordinate* or *unlawfull* act of *impurity*. And this agreeth well with the *character* of the *Gnostickes* here set

* *In Phædro.*

* *Ap. Stobæ.* p. 443.

* *Ap. Stobæ.* p. 444.

Ibid p. 447.

* *Ap Stobæ.* p 291. *Ser.* 42.

ſet down, who diſliked *marriage*, and uſed all *unlawfull liberties*, and *pollutions*.

Chap. II. *ver.* 12.

[Shall periſh without Law.] Though they be puniſhed yet ſhall not they have that aggravation of their ſin and puniſhment, which belongs to thoſe which have received the Law of Moſes, they ſhall onely be judged, for their not obſerving the Law of nature (ſee *Theophylact*) the Law of Moſes being not able to accuſe them.

Ibid. Note f. Of the notion of διαφέροντα, Adde, or as *Theophylact* interprets διαφέροντα, by τὰ καθήκοντα ἑκάστῳ *the things that belong to every man*, and τὰ συμφέροντα *profitable*, thoſe things which are *proper* and *expedient* for you to do. διαφέροντα.

Ibid. g. Of μόρφωσις, Adde, *Theophylact* hath *another* notion of it for ζωγράφησις, *painting to the life*, and interprets the place of the *Jewiſh Doctor*, who ζωγραφεῖ ἐν μορφοῖ τ γνῶσιν τῶ καλῶ, ἐν τ ἀληθείαν ἐν ταῖς τ μαθητῶν ψυχαῖς, *formes and draweth to the life the knowledge of good, and the truth, in the hearts of diſciples.* Μόρφωσις.

Ibid. ver. 17.

[* By h the letter.] Being in that legal ſtate. * In.

Note h. The notion of διὰ is here to be obſerved, and is beſt expreſs'd by [*in.*] So in *Pauſanias* διὰ φόβων γίνεσθαι *in metu verſari*, to be *in a condition of fears*, or dangers. So here *ch.* 4. 11. ὁι πιστεύοντες δι' ἀκροβυσίας *thoſe that being in uncircumciſion*, i.e. in the *Gentile* ſtate, do yet *beleeve*, and ſo here τ διὰ γράμματος ἐν περιτομῆς παραβάτην νόμου, *thee, who being in the Law*, διὰ

Law and circumcision, i. e. in that external condition of *Mosaical œconomy*, art *yet a transgressor of the Law*. Of this, or the like *use* of διὰ see *Note* on 2 *Pet*. 3. d.

Chap. III. *ver*. 3.

[The Faith of God.] Exhibition of Gods promised mercy, as also trusts of God (so *Theophylact* renders it) Gods committing or intrusting his Oracles to them v. 2.

Κρίνεσθαι. *Ibid. Note* b. Of the use of Κρίνομαι for waging a *suite* at *Law*, Adde, So in * *Demaratus Arcadicor*. 2. φόνου κριθεὶς ἀπελύθη τοῦ ἐγκλήματος, *being impleaded of murther, he was freed from the accusation*, where κριθεὶς must signifie not *judged*, or *condemned*, for 'tis added, he *was absolved*, but *accused*, or *impleaded*, and again it was by his *mother*, that he was κριθεὶς, not by *the Judge*; another *evidence* that it signifies *accused*, *prosecuted*, not *condemned*.

* *Ap Stobæ* p. 228.

Ἱλαστήριον. *Ibid. Note* h. Of *Christ* being our *propitiatory*, Adde, Either as *Theophylact* conceives in that our *human* nature in *Christ* πῶμα ἦν θεότητος, *was the covering or veile of his divinity*, or because *God exhibited*, and reveled himself in *Christ*, as the *Propitiatory* was the *place*, where *God* was wont to *exhibite* himself peculiarly.

Chap. IV. *ver*. 11.

[* Though they be not circumcised.] Of every uncircumcised beleever, who &c. Dele [not onely of the Jewes circumcised but.]

* In uncircumcision, see Note on *ch*. 2. h.

Vers.

Verſ. 12.

Them that are not of the circumciſion onely but alſo walk in the ſteps—

The Jews that having been circumciſed do now convert to Chriſt, and ſo beſides circumciſion, which they drew from him, do alſo tranſcribe his diviner Copy, follow his example of faith, and obedience, which were remarkable in him, before he was circumciſed, leave their ſinnes, as he did his countrey, &c.

Ibid. ver. 16.

[Of us all.]

Of all the faithfull Gentiles as well as Jewes.

Ibid. ver. 17.

[* aa Before him.]

In like manner as God in whom he beleeved is the Father of the Gentiles as well as Jewiſh beleevers, and accordingly juſtified Abr. &c.

* Anſwerable to him.

Note aa. The importance of κατέναντι θεοῦ is not *ordinarily* obſerved, and muſt be fetch'd from the uſe of כנגדו in *Hebrew*, as it is uſed *Gen.* 2. 18. where *God* ſaith he will make *Adam an help*, we render it *meet for him*, and the *vulgar*, *ſimile ei*, *like*, or *agreeable*, or *anſwerable to him*, where the *Septuagint* have κατ' αὐτὸν, *by him*, or *on the ſide of him*, or *anſwerable*, *parallel* to him. And to this *Hebrew* the *Greek* κατέναντι bears exact *proportion*, the word נגד ſignifying *coram*, *ex oppoſito*, and yet uſed to denote that, which is *like* and *anſwerable*. Thus 'tis certain S. *Chryſoſtome* underſtood the word in this place, for ſo ſaith he, κατέναντι οὗ ἐπίστευσε θεοῦ, ὃ δὲ λέγει, τοιοῦτόν ἐστιν, ὥσπερ ὁ

Κατέναντι.

θεὸς

θεὸς ὐκ ἔστι μερικὸς θεὸς, ἀλλὰ πάντων πατὴρ, ὅπου καὶ ἀυτὸς. *The meaning is, as God is no partial God, but the Father of all, ſo Abraham?* and again, *if he were not the father of all that dwell on the earth,* τὸ κατέναντι ὐκ ἔχει χωρὸν, *this word ſhould have no place,* ἀλλ' ἠκρωτηριασται ἡ τῦ θεῦ δωρεὰ *but God's gift would be maimed,* and in expreſs words, τὸ γὰρ κατέναντι ὁμοίως δὲι, the *word ſignifies* [*in like manner.*] And ſo *Theophylact* from him, Κατέναντι τῦ θεῦ, ἀντὶ τῦ ὁμοίως τῦ θεῦ, *before God,* is inſtead *of like God.*—— This obſervation may poſſibly be uſefull to the finding out the full *importance* of ſome *other* places. As when the *commandment* is given to *Abraham* of *walking before God, and being perfect, Gen.* 17. 1. which in this notion of [*before*] will be all one with, *be ye perfect as your Father in heaven is perfect.*]

Chap. V. *ver.* 6.

[* Without ſtrength.] In a ſick, mortall, ſinfull (ſee *Theophylact*) damnable eſtate.

* weak.

Ibid. ver. 20.

[That the offence, &c.] Though it were not deſigned to that end (ſee *Theophylact*) yet it by conſequence became a means to aggravate, &c.

Chap. VI. *Note* b. Of the notion of ἀνθρώπινος, 1 *Cor.* 10. 12. for *ordinary, common among men,* Adde, So S. *Chryſoſtome* there ἀνθρώπινος, τετέσι μικρὸς, βραχὺς, σύμμετρος, *it ſignifies little, ſhort, proportionable to their ſtrength.* So in *Demoſthenes Contr. Midiam* ἀνθρωπίνη καὶ μετρία σκέψις, *an humane and moderate conſideration.* So in *Horace* lib. 2. *humané commoda*

Ἀνθρώπινον λέγω.

ſignifies

ſignifies *parum commoda, little profitable.* And if it be here conſidered how *moderate* and *equitable* a propoſal it is, which here followes, twill be acknowledged that this of ἀνθρώπινον λέγω] in this notion, may well be the forme to *introduce* it.

Chap. VII. *ver.* 9.

[Sinne revived, and I dyed.] The ſinne of diſobeying a promulgate became greater, and the diſobedient Jew more puniſhable by reaſon of the Law, and no way the better for it; As when a man is ſick and doth not know his condition and danger, the Phyſician coming tells him of both, and preſcribes him a ſtrict diet for the future, if he will recover; but he obſerves not his preſcriptions, continues intemperate and ſo dyes under the Phyſicians hand, and in ſpite of his care.

Ibid. ver. 13.

[Exceeding ſinfull.] Is extreamly aggravated by this, that it will not be repreſſed by the Law.

Ibid. Note d. Of S. *Pauls* not ſpeaking of *himſelf* in the [ἀκ ἔγνων *I knew not*] Adde, So *Marcus Eremita, de baptiſm.* p. 921. E. ὅτω καὶ τὰς λοιπὰς &c. *Thus do men pervert other Scriptures, Read the chapter from the beginning, and you ſhall find that S. Paul ſpeakes not of himſelf after his baptiſme,* ἀλλὰ τὸ τῶν ἀπίστων Ἰουδαίων πρόσωπον λαμβάνει, *but aſſumes the perſon of unbeleeving Jewes.* And ſo *Theophylact* diſtinctly affirmes, ἐν τῷ ἰδικῷ προσώπῳ ἀνθρωπίνην φύσιν λέγει, *In his own perſon he ſpeakes of humane nature,* and again on v. 15. *he ſpeakes of men before Chriſts coming, though he ſets it in his own perſon.*

Ibid. Note f. Of *knowing* the *contrary* to what

what they *do*, Adde, As *Euripides* ſaith of it,

Ὅπερ μεγίστων ἔστι κακῶν βροτοῖς,

That it is the author of the greateſt evils unto men, ſo tis by *Plutarch* ſet down for the *greateſt* aggravation, &c.

Ibid. Of the *irrationalneſs* and *brutiſhneſs* of this condition, mentioned from *Plutarch*, Adde, And ſo * *Xenophon* from *Socrates*, ὅστις μὲν τὰ κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι τῶν ἀφρονεστάτων θρεμμάτων; *he that conſiders not the beſt things, but by all means ſeekes the moſt pleaſant, how differs he from the fooliſh beaſts?*

* Ii. 4. *de dict. & fact. Socr.*

Ibid. verſ. 23.

g. [g Another Law in my members warring againſt the Law of my mind.]

Νόμῳ ἐν μέλεσι ἀντιστρατευόμ.

Note g. For the underſtanding the ſenſe of the *Apoſtle* in this *whole chapter*, 'tis uſefull to compare this paſſage with *Gal.* 5. 17. *The ſpirit luſteth againſt the fleſh, and the fleſh againſt the ſpirit*, &c. Which is thought to be *parallel*, and to import the *ſame* ſenſe with this. Of theſe *two* places therefore it muſt firſt be remembred, that the *difference*, which is between theſe Texts, ariſeth not from the *diſtinction* between the *ſpirit* in the *one*, and the *Law of the mind* in the *other*, nor conſequently is it to be placed betwixt the *luſting of the fleſh againſt the ſpirit*, ſimply taken, and the *warring of the Law in the members againſt the Law in the mind*, as that is no more than a *warre*, but betwixt the *former*, ſimply taken, or with the *addition* of the *ſpirit luſting back again againſt the fleſh*, or with the *circumſtances* mentioned *Gal.* 5. 17.

(none

(none of which imply a *yeelding* to the *luſts* of the *fleſh*) and the *latter*, taken with that *addition*, here mentioned, of *bringing the man into captivity into the Law of ſinne*. And this indeed is all the *difference* that can be aſſigned betwixt a *regenerate* and *unregenerate* man, that in the *one* the *ſpirit prevailes*, in the other the *fleſh* is *victorious*, i. e. the *will* of the *one* is *led* by the *ſpirit*, chooſes and acts the *deeds* of the *ſpirit* (the will of *God*) but the *will* of the *other* followes the *carnal dictates*, Τελεῖ ἐπθυμίαν σαρκὸς *performes the will of the ſpirit*, and ſo falls under the *condemnation*, which belongs to *ſuch*, ἡ γὰρ τοιαύτη κατάκρισις ὑποκειται πάντως τῇ κολάσει, πᾶσα γὰρ κατ' ἐνέργειαν ἁμαρτία ὑπὸ τὸ ἅδην ἐστὶν, ſaith *Dorotheus* διδασκαλ. *i. ſuch a ſtate is altogether ſubject to puniſhment, for every ſinne that is acted is under hell*, and ὑπὸ τὸ ἅδην εἰσὶ πάντες ἐφ' ὅσον ἐνεργοῦσιν, *they are all under hell, in that they act*. And if it be ſuggeſted, that the *conſequents* in the place to the *Galath.* Ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε, *ſo that what things you would, yee do them not*] ſeem *parallel* to ὃ θέλω ποιῶ, *what I would that I do not*] here, v. 15, 19. and ſo neither of them ſignifie this *carnal ſtate*, to this it muſt be *anſwered* that theſe *two* are not *parallel*, but on the *contrary* that *paſſage* [ὃ θέλω ποιῶ *what I would, I do not*] is really *equivalent* with the *captivation* to the *Law* of ſinne, (as by the whole *context* appears) though indeed there is ſome *obſcurity* in it, which till by the *context* it be *explained*, may *miſlead* one to think otherwiſe. The truth is evident, theſe two things are *conjoyned* in both thoſe *verſes*, *what I would, that do I not, but what I hate,*

that I do, v. 15. and *the good that I would, I do not, but the evil that I would not, that I do*, v. 19. And being ſo *conjoyned* in the ſame perſon, the *ſubject* of the diſcourſe, and but *equivalent* phraſes with thoſe other of *captivation* to the *Law of the members*, and *being carnal*, and *ſold under ſinne*, the meaning muſt be, that he neglects to do the *good* that the *Law of God* and his own *mind* dictates to him, and doth commit, on the *contrary*, the *evill*, that according to his *mind* and the declaration of *Gods* will in the *Law*, he *diſliketh*, and *hateth*, and ſo evidently acteth in *oppoſition* to *conſcience*, commits the *ſins* of the *fleſh willingly*, and *knowingly non obſtante* the *contrary dictate*, and *ſollicitation* of *conſcience*. But then this is much more than is contained in that *luſting* of the *fleſh againſt the ſpirit*, *Gal.* 5. (ſtyled by *Nemeſius* περ. φυσ. c. 37. μάχη τῦ λογισμῦ καὶ ἐπθυμίας *the ſtrife of the reaſon and luſt*, στάσις καὶ φιλονεικία, *a diſſention and emulation betwixt them*) For as there the *fleſh luſteth*, ſo the *ſpirit luſteth* too, and it is not affirmed of either of them, that it *leads* the *other captive*. All the event that is taken notice of is, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε ἃ ἂν θ λητε. *that what you would that you do not*] which being the *effect* of the *double* ἐπθυμία or *luſting*, muſt have ſuch a ſenſe proportioned to it, as ſhall be founded in that *double* ἐπθυμία, and that can be no other than this, that θέλειν to *will*] be taken in the ſenſe of ἐπθυμεῖν, to *luſt*, and ſo not for an *act* of the *elective faculty*, which to *one* matter is but *one*, either *chooſing* or *refuſing*, but for an act of ſome kind of *woulding*, or *apetite*, and that is conſtantly *twofold*, to the ſame matter; the *fleſh* hath *one woulding*, and the

the *ſpirit* hath *another*, the *fleſh deſires*, and *would* have a man yeeld to the *pleaſant* propoſal, the *ſpirit* would have him *reſiſt* it, and both theſe are evidently mentioned in that *verſe*, one called the *luſting* of the *ſpirit*, and the *other* of the *fleſh*: from the *contrariety* of which it neceſſarily followes, that whatſoever (in matters of this nature, *good* or *evil*) any man doth, he doth againſt *one* of theſe *wouldings*, and conſequently he doth not ποιεῖν ὃ θέλει, *do what he would*: whereas if θέλειν were taken for the *elective faculty*, which we ordinarily call the *will* of *man*, it is evident every *voluntary* agent doth ποιεῖν ὃ θέλει, *do what he will*, his *actings* follow his *will* or *choice*, and whenſoever he doth not ſo, he acts by *violence*, or rather is *acted*, and to that is required, that he be *conquered* by ſome other; and yet of any ſuch *conqueſt* there is no mention in that place of *Gal.* 5. 16. which mentions onely an ἐπιθυμία *luſting* equally on *both* ſides; and ſo the reſult is, that *Gal.* 5. 16. there is no more ſaid but this, that which way ſoever a man *act*, he acts againſt ſome ἐπιθυμία *deſire*, or *luſting* of his; if he act according to the *fleſh*, he acts againſt the *ſollicitation* of the *mind*, and *ſpirit*; and if *he act* according to the *ſpirit*, he doth not πληρεῖν ἐπιθυμίαν σαρκὸς, but acts *contrary* to all its importunities; and he that doth the latter or theſe is far from being led *captive* to the *law* of *ſinne*, which is in the *fleſh*, or *members*, being indeed a *conqueror* over it, though he have not *eradicated* or *extirpated* it. For the yet fuller clearing of this, take the plain importance of thoſe *two* verſes, and ſet them *ſeverally* and then you will ſoon ſee how *no correſpondence* there is

between them; *Gal.* 5. 16. The *Apoſtle* ſets down this plain *Aphoriſme*, that the *deſires* of the *fleſh* and *ſpirit* are one *contrary* to the *other*, and conſequently that to whichſoever of them the *will* of man *conſents*, it muſt needs *reject* the other. But *Rom.* 7. 15, 19. the *Apoſtle* ſets down the ſtate of a *particular* man, which deliberately *chooſes* and *acts* the *evil* which he *knowes* he ſhould not do, or which the *Law of God* in his own *mind* tells him diſtinctly he ought not to do, as when *Nemeſius π. φυσ. ἀνθρ. ch.* 33. ſpeaks of an *intemperate* man, that he is κρατέμενος ὑπὸ τῆς ἐπιθυμίας καὶ πράττων ταύτην, μὴ μέντοι καὶ κατὰ προαίρεσιν, ἀντιβαίνει ἐπ' αὐτῇ ἡ προαίρεσις τῇ ἐπιθυμίᾳ, *his election is contrary to his luſt, yet he is overcome by his luſt, and acts what that ſuggeſts.* What *agreement* now is, or can there be betwixt theſe *two* verſes? Tis true indeed that they which *do* what they *hate*, and *would not*, may well be ſaid *not to do the things which they would*, and are included *Gal.* 5. 17. but that proves not that thoſe places *Rom.* 7. and *Gal.* 5. are parallel; becauſe *Rom.* 7. 'tis determined to *doing the ill* which he *hates*, whereas *Gal.* 5. the ſpeech lyes open to both parts, to the *doing the good* which the *fleſh hates*, as well as the *evil which the fleſh loves.* Now this being ſpoken of men *indefinitely*, is very diſtant from defining it on one ſide, and applying it to a *particular* perſon, as it is evidently done *Rom.* 7. when he ſaith, *Non quod volo bonum, hoc ago, ſed quod odi malum, illud facio*, and conſequently though the *fleſhes diſliking* the virtuous actions, and *liking* the *vitious* be perfectly reconcileable with *walking in the ſpirit*, and ſo with a *regenerate*

nerate ſtate, and ſo the place to the *Galatians*, (though not ſpoken particularly of the actions of *regenerate* men, but delivered as an *Aphoriſme* indefinitely, appliable to mens actions whether *good* or *evil*) may be appliable to the actings of ſuch; yet the place to the *Romans*, being determined to the *facio malum*, and that evidently againſt the *dictate* of the *mind*, the *reſiſtence* of the *conſcience* is ſtill unreconcileable with that *ſpiritual walking*, and ſo with the *regenerate* ſtate, *Rom.* 8. 1. Another notion there is which ſome of the *antients* have had of the words ὃ μισῶ τοῦτο ποιῶ, *what I hate that I do*] *viz.* that it ſhould belong onely to * deſires or *thoughts* unconſented to. So S. *Jerome* and S. *Auguſtine*, l. 1. *Cont.* 2. *Epiſt. Pelag.* c. 10. being perſwaded by ſome *Doctors*, and a conceited advantage againſt the *Pelagian hereſie* to *retract* in ſome part, what before he had aſſerted, and ſpoken the moſt for, of any man. And of this opinion is * *Methodius* alſo, Ὃ μισῶ τοῦτο ποιῶ, ſaith he, *that which I hate, I do*, is to be underſtood οὐκ ἐπὶ τῇ πράξει τὸ φαῦλον, *not for the doing that which is ill*, ἀλλ' ἐπὶ τῷ μόνον ἐνθυμηθῆναι, *but onely of thinking, or imagining*; and again, ἐπὶ λογισμῶν ἀνοικείων ἡμῖν παρεισπιπτόντων πολλάκις, καὶ ἐμφανταζόντων ἡμᾶς περὶ ἃ μὴ θέλομεν, *of alienе imaginations which frequently make incurſions on us, and bring us to phanſy things which we would not*, adding, ἐπὶ γὰρ ἐφ' ἡμῖν ὅλως τὸ ἐνθυμεῖσθαι ἢ μὴ ἐνθυμεῖσθαι κεῖται τὰ ἄτοπα, ἀλλὰ τὸ χρῆσθαι, ἢ μὴ χρῆσθαι τοῖς ἐνθυμήμασι, κωλύσαι μὲν γὰρ μὴ ἐμπίπτειν εἰς ἡμᾶς τοὺς λογισμοὺς οὐ δυνάμεθα —— μὴ πεσεῖν μέντοι ἢ μὴ χρῆσθαι αὐτοῖς δυνάμεθα, *for it is not wholly in our power, to think or not to*

Ὃ μισῶ τοῦτο ποιῶ

* *Concupiſcendo ſed eidem concupiſcentiæ non conſentiendo.*

* *Ap* Epiphan. hær. 64. Baſil. Ed. p. 252.

think abſurd things, but either to uſe or not uſe ſuch thoughts or phanſies, for we cannot hinder thoughts from coming upon us, but we can chooſe whether we will be perſwaded by them, or uſe them. And again, Πῶς ὁ Ἀπόστολος τὸ κακὸν — ἐποίει, εἰ μὴ περὶ τῶν ἀθυμιῶν ἐνθυμημάτων ἔλεγεν, *How did the Apoſtle do evil, if he ſpake not of abſurd thoughts?* This *interpretation* of S. *Pauls* words, if it were ſecure from being any farther *extended*, then the *authors* of it deſigned, could have no *hurt* or *noxiouſneſs* in it, it being certainly true, that every *regenerate* man is thus *infeſted* with *phanſies* and *thoughts*, which he *hates*, and gives no *conſent* unto; Yet if the words of the *text* be well conſidered, this cannot but appear a *ſtrange* interpretation. For when it is certain that δρᾶσαι ſignifies neither leſs, nor other then ποιῆσαι *to do*, and when that word is varied into κατεργάζομαι and φράττω, v. 15. and both thoſe are directly all one with δρᾶζαι, and when ὃ μισῶ *what I hate*] in one place, is ὃ ἐ θέλω *what I would not*, v. 16. and that again ὃ ἐ θέλω κακὸν *the evil that I would not* v. 19. and κακὸν and φαῦλον are directly all one, tis not imaginable how ὃ μισῶ ποιῶ *what I hate I do*] ſhould not be underſtood ἐπὶ τῷ δρᾶσαι τὸ φαῦλον *of doing evil*, this being no leſs than a direct *contradiction* to interpret ποιῶ by ἃ δρᾶσαι, for that is ποιῶ by ἃ ποιῶ, φράττω by ἃ φράττω, *do by not do*, which neither *Methodius* nor any other mans *authority* can prevaile with any reaſonable man to receive from him. This inconvenience when *Methodius* foreſees, his onely *anſwer* is, that he deſires them, who make this *objection*, to declare, *what evil it was that the Apoſtle hated, and would*

not

not do, and yet did; whether when he willed to serve God, he yet committed Idolatry. But sure the whole force of this *answer* (if there be any) is founded in interpreting the words to be spoken by S. *Paul* in his *own person*, and so is perfectly *prevented* by him, that understands the *Apostle* not of *himself*, but of an *unregenerate* man. From which process of *Methodius*, and what he there addes in that place of the *Apostles* pronouncing against *Idolators*, and other such *sinners*, that they cannot *inherit the kingdome of heaven*, the *conclusion* is regular and unavoidable, that if ποιῶ signifies ποιῶ, and πράττω and κατεργάζομαι be interpreted of *actions*, or of any more than *thoughts unconsented* to, then the person that is spoken of by S. *Paul*, *Rom.* 7. is one that shall *not inherit the kingdome of God*, and then sure no *regenerate* person by *Methodius*'s arguing; which therefore is most *constringent*, and convincing, that this *chapter* speaks of an *unregenerate* person; for that tis beyond all *controversie*, that he cannot use those words ποιῶ &c. of meer λογίζεσθαι, ἐνθυμεῖσθαι, καὶ οὐ πεισθῆναι, or δρᾶσαι of *phansies*, or *thinking* onely, and not of *consenting*, or *doing*, and so in like manner that being *carnal*, and *sold under sin*, and *carried captive* by the *Law* in his *members*, i. e. by his *own carnal* heart, cannot be affirmed of him that *lives* in, and *walkes after* the *spirit*.

Chap. VIII. *ver.* 6.

[To be spiritually minded.] The desire and pursuite of spirituall things (see *Theophylact.*)

Ibid.

Ibid. ver. 15.

[Ye have received the ſpirit of adoption.] Chriſt hath given us liberal commands adding to them the promiſe of an eternal inheritance. And for the puniſhments now left in his Church, they are not thoſe ſervile of ſtoning and the like, but paternal ſuch as toward children, removing them from the Table of the Lord by ſuch fatherly diſcipline, frownes, and chaſtiſements to reforme them (ſee *Theophylact.*)

Δικαιώματα. *Ibid. Note* b. Of δικαιώματα *Heb.* 9. Adde *Theophylacts gloſs*, σύμβολα, θεσμὸς, καὶ νομοθεσίας, by them are meant *types*, *inſtitutions and poſitive Lawes.*

Κτίσις. *Ibid. Note* d. Of the notion of κτίσις for *man*, After 2 *Pet.* 1. 4. Adde, So καινὴ κτίσις *a new creature*, 2 *Cor.* 5. 17. is all one with καινὸς ἄνθρωπος *the new man*, *Eph.* 4. 24. All by *Hebrew idiom*, wherein בריאה *creature*, ſignifies *man*, among their *Rabbins*, as when they ſay of *God*, יבוא לדין את הבריות *he ſhall come to judge the creatures*, i. e. *men.*

Ἀποκαραδοκία. *Ibid. Note* e. Of ἀποκαραδοκία, Adde, *Theophylact* fetcheth it παρὰ τὸ ἀπὸ καρὰν ὅλην δοκεῖν καὶ ἐπιδίειν πρὸς τὸ βεβαίως ἐλπιζόμενον, *from holding out and bending forward the whole head to that which is firmely hoped for.*

Κατὰ προθεσιν. *Ibid. Note* n. Of the notion of κατὰ πρόθεσιν in S. *Cyrill* for *ſincerity* of *Chriſtian reſolution*, Adde. In the ſame ſenſe as * *Clemens Alexandr. Strom.* 7. ſpeaking of the *one true Church*, in *oppoſition* to *heretical mixtures*, ſaith, εἰς ἣν οἱ κατὰ πρόθεσιν δίκαιοι ἐγκαταλέγονται *into which thoſe that are juſt according to purpoſe are admitted*, in the ſenſe, that elſewhere * ἡ ἐκλεκτὴ

* Ed. Sylb. P. 325. l. 18.

* p. 197. l. 15.

προθεσις

προθεσις, *every mans purpoſe*, and * προθεσις εὐνουχείας *a purpoſe*, or *reſolution of ſingle life* is uſed by him. In like manner *Theophylact*, Κλητὸς γίνεται ἄνθρωπος κατὰ προθεσιν, τυτέστι κατ' οἰκείαν προαίρεσιν, *A man becomes called according to purpoſe*, i. e. *according to his own choice, for*, ſaith he, οὐ χρεία ἡ κλῆσις, ἐπὶ πάντες ἂν ἐσώθησαν, πάντες γὰρ ἐκλήθησαν, ἀλλὰ χρεία καὶ τῆς προαιρέσεως, *Calling is not ſufficient, for then all ſhould be ſaved, for all are called, but there is need of our will and choice in obeying the call.*

* p. 200. l. 52.

Chap. IX. *ver.* 7.

[In Iſaak ſhall thy ſeed be called.] Or (as *Theophylact*) thoſe ſhall be the ſeed of Abraham, who are born after the manner of Iſaaks birth, *i. e.* by the word or promiſe of God.

Ibid. Note b. Of the notion of ἀνάθεμα ἔιναι for being *Excommunicate*, Adde, So in S. *Chryſoſtome*, ἀνάθεμα ἐκκλησίας ποιήσαντες ἄνθρωπον, *they that excommunicate any man, or make him anathema from the Church.* Ἀνάθεμα.

* To. 6. p. 441 li 13.

Ibid. Note d. Of the force of that text, v. 5. *God bleſſed for ever*] to confute *hereticks*, Adde, So *Theophylact*, Καὶ ἐντεῦθεν δὲ καταισχύνεται Ἄρειος, ὅτι τῷ Παύλῳ ὁ Χριστὸν ἐπὶ πάντων θεὸν ἀνακηρύττοντος *From hence is Arius confuted and put to ſhame, S. Paul proclaiming Chriſt to be God over all.* Θεὸς εὐλογητὸς.

Ibid. Note h. Of ἐξεγείρειν Adde, *Theophylact* renders it a little otherwiſe, εἰς μέσον σε ἤγαγον, *I have ſet thee in the midſt, brought thee* out as a perſon to be *exemplarily* puniſhed. Ἐξήγειρα.

Ibid. Note i. Of the way of *Gods hardning Pharaoh*, by giving him *reſpite*, Adde, Σκληρύνω.

As

As ſaith *Theophylact* when a *Maſter* forbears to puniſh a *wicked* ſervant, πονηρότερον αὐτὸν ἐργάζεται *he makes him much more wicked.*

Καταισχυνθῇ. *Ibid Not* m. Read; The *Hebrew* in *Iſaiah ch.* 28. 16. read, יחיש *make haſte*, but the *Greek* are thought to have read יביש which ſignifies moſt obviouſly *erubuerunt*. So *Capellus* cites it as the opinion of a *learned* man, and ſo *Grotius*'s Notes have it. But Mr. *Pocock* ſeems to have hit upon the right (and then there is no need of that *conjecture*) that the *Hebrew* חוש had antiently *three* ſignifications of ſome *affinity* one with another, which are all retained in the *Arabick Hauſh* and *Hiſh* which anſwers it; 1. *To make haſte.* 2. *To fear.* 3. *To be aſhamed:* and it may well be here uſed in that *ſenſe*, that comprehends all *three*, for he that is in a *fright*, or *conſternation* turnes *this* way and *that* way *haſtily*, and is in *confuſion* of *face* or *ſhame*. In the *firſt* of theſe *ſenſes* the *Syriack interpreter* and *Chaldee Paraphraſt* underſtod it, the former read לא נדחל *he ſhall not fear*, the latter לא יזדעזען *they ſhall not be troubled*, or in *commotion*; In the *ſecond* the *Vulgar*, *non feſtinet*, *ſhall not make haſte*; In the *third*, the *Greek* (as alſo the *Arabick*) οὐ καταισχυνθῇ *he ſhall not be aſhamed*, and this *laſt* is here made uſe of by the *Apoſtle* οὐ καταισχυνθήσεται, and ſo 1 *Pet.* 2. 6. where the *Syriack* and *Arabick* and *Vulgar* are all to the ſame purpoſe. And this is capable of a *double* ſenſe &c.

φθόγγος. Chap. X. *Note* e. Of קום *Read*, here the *Septuagint* ſeems to have read קולם *their voice*, for קום *their line*, and ſo render it ὁ φθόγγος

αὐτῶν

αὐτῶν, &c. *Others* rather think that the *Septuagint*, reſpecting the *ſenſe* and not the *word*, did thus render it *paraphraſtically*. But Mr. *Pocock* conceives from the *Arabick* uſe of the word, that the very קוה was *antiently* uſed by the *Hebrews* for *vociferation*. See his *Miſcellan.* p. 48.

Ibid. Note f. Of *Stipulations*, Adde, Thoſe conſiſted, ſaith *Theophilus*, ὄξ ἐπερωτήσεως καὶ συμφώνε ἀποκρίσεως *of a queſtion, and an agreeable anſwer*, and thence by a *metonymy* ἐπερωτῶ may ſignifie *ſtipulor* as in *Seneca de beneficiis*, *interrogatio* is uſed for *ſtipulatio*, and ſo it may be *appliable* here, becauſe he that comes to *God* to deſire *directions*, is preſumed to *promiſe* to performe what ſhall be *required*. But then ſtill this *ſponſio* is not an *anſwer*, but rather a *queſtion*, the *anſwer* being *Reſponſio*, or σύμφωνος ἀπόκρισις in *Theophilus*, &c. Επερώτημα. l. 3. c. 1. 15. l. 3. c 15.

Ibid. Of the notion of ἐπερώτησις for an *addreſs* to ſome other for *counſel*, Adde, *Dorotheus*, διδασκαλ. ε. ὐδέποτε συνεχώρεν λογισμῷ πείθεσθαι ἐμαυτῷ ἄνευ ἐπερωτήσεως, *I never permitted my own conceit to perſwade me, without asking ſome others counſel.* And σπουδάσατε ἐπερωτᾶν ἀδελφοὺς, καὶ μὴ τοιχεῖν ἑαυτοῖς, *be carefull to ask others counſell, and not to be directed by your ſelves.* P. 782. A. Ibid. C.

Chap. XI. *Note* b. Of the notion of κατάνυξις for *ſtupidity*, Adde, So *Pſ.* 60. 3. οἶνος κατανύξεως is the *ſtupifying wine* uſed to be given to them that were to be put to *death*. And ſo in *Marcus Eremita* περὶ νηστ. ψυχωφ. p. 948. A. ſpeaking of ὀινοποσίαι *drinking of wine*, he addes, πόνον ἢ κατανύξεως ὄξ αὐτῆς, *the paine of ſtupidity or intoxication from it.* Κατάνυξις.

The

The word, saith *Theophylact*, properly signifies ἐμπήγνυσθαι καὶ προσηλοῦσθαι *being nailed and fasten'd* to any thing, and so denotes ἀνίατον τῆς γνώμης καὶ ἀμετάθετον, *an incurableness and immutableness of mind.* But this referres to the *Attical* notion of the word as 'tis rendred *compunction*, which is not it, which the *Hellenists* understood, or used it in.

Πλήρωμα. * Περὶ τῆς τοῦ Πάπᾶ ἀρχῆς p. 2.

Ibid. Note d. Of the notion of πλήρωμα, for the *body* of the *Church*, Adde, So in * *Meletius*, ἄρχοντες καὶ ἱερεῖς σὺν τῷ Χριστωνύμῳ πληρώματι, *the Governors and priests with all the fulness*, i. e. *Church that bears the name of Christ*. So in * *Dionysius Alexandrinus*, πᾶν τὸ πλήρωμα τῆς συναγωγῆς, *all the fulness of the congregation of Israel*, from *Exod.* 12. where the *Septuagint* read πλῆθος *multitude*. So in S. *Basils Liturgy*, p. 43. d. τὸ πλήρωμα τῆς ἐκκλησίας φύλαξον, *preserve the fulness of the Church.*

* Ep adv. Paul. Samos. p. 293. C.

Ibid. Concerning the *future return* or *calling* of the *Jewes*, that there is *no* reason to expect such, Adde, And so *Cæsarius*, *Gregory Nazianzens brother*, being asked of the ἀνάκλησις *revocation* of the *Jewes about the end of the world*, answers resolutely, * οὐδέπω πεισθήσομαι Ἰουδαίους ἀνακικλήσκεσθαι, &c. *I will never be perswaded that the Jewes shall be recalled, nor indeed doth the Apostle teach any such thing in the words that are well and truely delivered by him, but not rightly understood or applyed by others.* And all this seems to have *foundation* in the express words of *Daniel*, *ch.* 9. 27. *he shall make it desolate even to the consummation.*

* Dial. 4. ἀνάκρ. 195.

Chap.

Chap. XIII. *ver.* 13.

In e rioting. e. In revellings, and purſuits of luſts.

Note e. What κῶμος ſignifies, is not ſo commonly obſerved, *Theophylact* defines, τὰ μετὰ μέθης καὶ ὕβρεως ἄσματα, *ſongs with drunkenneſs and contumely*, In which *definition*, as the word ὕβρις *contumely*: is oft uſed in an *impure* ſenſe, to denote *unlawfull loves*, and *purſuits*, ſo in all probability doth it there, for the *night-amorous revels* are they, that are peculiarly ſignified by κῶμοι. So *Wiſd.* 14. 23. where ſpeaking of the *Heathens*, κρύφια μυστήρια *ſecret myſteries*, he joynes with them ἐμμανεῖς κῶμοι *mad revels*, and as the *effects* thereof, addes, οὔτε βίους οὔτε γάμους καθαροὺς φυλάσσουσι, *they keep neither lives or marriages pure.* So 2 *Mac.* 6. 4. when he ſaith the *Temple* was *filled* ἀσωτίας καὶ κώμων, he addes ῥαδυμένων μετ' ἑταιρῶν, *dallying with harlots*, γυναιξὶ πλησιαζόντων— And he that doth this, is in *Theocritus* κωμαστής. So ſay the *Scholiaſts* on that *Poet*, κωμάζειν λέγεται διὰ τὸ κατὰ νύκτα εἰς ἐρωμένας ἀπερχομένων, the word is uſed *for thoſe that go by night to their ſweethearts*; This they uſed to do with *torches* and *fiddles*, *ſinging amorous ballads* at *the dores* of their *beloved*, (from thence called κρουσίθυρα, and θυρόκοπα, a pattern of which is ſet down in *Plautus Curcul. Act.* 1. *Scen.* 2.

Quid ſi adeam ad fores, atque occentem?
Peſſuli heus peſſuli, vos ſaluto lubens.—

To this belongs that of *Ariſtophanes* in *Pluto*,

Εοικεδ'

Ἔοικε δ' ἐπὶ κῶμον βαδίζειν, στέφανόν γέ τι καὶ δᾷδ' ἔχων πορεύεται, *He lookes as if he were going to a revel, havingh is crown and his torch*, and more fully in the right reading of the *verse*, in* *Plautus*.

* *Curcul. Act.* 1. *Scen.* 1

Tute tibi prais lotis, luces cereum.

You go before your self with fiddle, you are your own torchbearer: some body else it seems they were wont to have, to performe these *offices* for them: so saith the *Commentator* of *Hermogenes*, Πυθαγόρας μέσῳ νυκτῶν ἀστρονομοῦντι νεανίαν τινὰ σὺν αὐλητῇ κωμάζοντα μετὰ λαμπάδος καὶ αὐλητρίδος — *Pythagoras studying the stars at midnight, saw a young man with a fidler revelling with a torch*——Agreeably the word is here to be interpreted, the *night revels*, or *pursuits* of their *unclean designes*, and so it is, *Gal.* 5. 21. and 1 *Pet.* 4. 3. *Comissationes*, which some have mistaken for *Comessationes*, as if it were from *comedo*, and so render it *surfetings*, whereas the *Latine* word is but a light *derivation* from the *Greek* κῶμος, and κωμάζειν.

Chap. XIV. *ver.* 1.

[Him that is weak, &c.] Great dissensions and divisions are already gotten into the Church of Jewish beleevers (not only against the Gentiles, but) among themselves, some Jewish converts discerning their Christian Liberty and freedome from the Judaical Yoke, others conceiving themselves still to be under that obligation. The latter of these is zealous for the Mosaical Law, and observances of circumcision and meats, &c. and condemnes all others as breakers of Gods Law, that do not observe all these. On the other side they that are instructed in the knowledge of their Christian liberty, seeing others stand on such things as these, that had never any reall goodness or vertue in them,

them, and now are abrogated by Christ, are apt to despise, and contemn them that continue under that Yoke, and resolving to maintain that liberty which they have purchased by Christ, freedome from such obligations, are apt to separate from the Judaizers, ch. 2. 18. and so betwixt one, and the other, the communion is likely to be broken. To both these therefore I apply my self at this time. Those of you that do not think your selves obliged to keep the Law, do not ye reject the scrupulous, or erroneous Judaizer, that thinks himself bound to observe those Lawes, of abstaining from many meats, &c. but receive him to your Communion. Yet not so, &c.

Vers. 2.

[For one beleeveth, &c.] He that is sufficiently instructed in his liberty, makes no scruple of eating any thing &c. but the Judaizer being not sufficiently instructed &c. either abstaineth from all flesh, for so some did, saith *Theophylact* (that they might not be taken notice of to abstain peculiarly from swines flesh) or else from some sorts of meats, &c.

Vers. 3.

[Him that eateth.] The Jewish beleever, that discernes his liberty and eateth all meats indifferently.

[Him that eateth not.] That other who being instructed in the nature of his Christian liberty doth not think himself obliged to abstain from those meats, from which a Jew under Moses religiously and Judaically abstains.

Vers. 4.

[One man,] The Judaizing Christian.

[Another.] But he that knowes his liberty.

Verſ. 5.

*preferreth one day before another, another approveth every day.

[*aa Eſteemeth one day above another, another eſteemeth every day alike.] The Judaizing beleever obſerves ſome ſpeciall dayes appointed by Moſes's Law, the Sabbath or other Jewiſh Feſtival. But the other which is no Judaizer makes not that difference, &c.

Verſ. 6.

[To the Lord he doth not regard it.] Thinks it Gods pleaſure now under Chriſt, that he ſhould not make any difference.

Verſ. 10.

[Why doeſt thou judge thy brother?] Why doſt thou that obſerveſt the Law, condemne thy fellow Chriſtian?

[Or why doſt thou.] Or thou that uſeſt thy Chriſtian liberty, why doſt thou.

Verſ. 13.

But judge this rather that no man put a ſtumbling block, &c. Onely be carefull, that you do not Scandalize any Chriſtian brother, *i. e.* put in his way a ſtumbling block to hinder his coming to Chriſtianity, or a gall-trap in his progreſs to wound him and make him go back, as the Judaizer is in danger to do, when he ſees thoſe liberties uſed among Chriſtians, which he deems utterly unlawfull.

Verſ.

Verſ. 14.

[Nothing is unclean.] To a Chriſtian Jew no kind of meat is unlawfull to be eaten.

Verſ. 15.

[Thy brother.] Thy fellow Chriſtian that knowes not his liberty.

Verſ. 17.

[Joy in the holy Ghoſt.] Delight to do good, or that joy which reſults from unanimity, ſaith *Theophylact.*

Verſ. 19.

[One another.] All ſorts of Chriſtians though of different perſwaſions, Judaizers or thoſe that are inſtructed in their liberty.

Verſ. 20.

[The work of God.] That peace, and unity which God in Chriſt hath planted among beleevers of different perſwaſions about indifferent things.

Verſ. 21.

[Thy brother ſtumbleth, &c.] Any other man is kept from receiving the faith, and ſo falls by ſome occaſion of thine, or galled or diſcouraged and driven from the profeſſion (as the Jewiſh beleever is by ſeeing others caſt off the Moſaical yoke, whom they think obliged by it.)

Note aa. What κείνειν] here ſignifies, muſt be reſolved by the *ſpecial*, not *vulgar* uſe of the word among *authors*. It is uſed ſometimes for *approving*, *giving* the *ſuffrage* in a *competition*; So * S. *Chryſoſtome* uſeth together Κρίνει.

* *Tom* 4. *p.* 435. *l.* 27.

ταύτῃ πίθεται τὰς ψήφους καὶ τὰς κρίσεις, *he gives his ſuffrage*, and *his ſentence* or *judgement to this*. So in *Xenophon*, Κυρ. παιδ. l. 8. τοὺς μὴ ἑαυτὸν κρίνοντας ἐμίσει, *he hated them that did not adjudge the victory to him*. So *Ariſtotle* l. 1. *de An.* c. 11. πάντα τὰ στοιχεῖα κρίθω εἷληφε πλὴν τῆς γῆς, *every of the elements, but the earth, had ſome Philoſopher or other that gave his ſuffrage* to it, that it was the *ſoul*, or *principal* of *all* things. So *Plato* in *Philebo*, εἴ τινα πρὸ αὐτῆς ἄλλην κρίναμεν, *if we prefer any before it*. So when of *Epicurus* tis ſaid, κρίνει ἡδονὴν he *defends*, or gives his *vote to pleaſure* that it is the *ſummum bonum*. And in the *Epigramme*,

Οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνουσα γέγηθεν,

For the ſoul rejoyceth not, as preferring eating before all things. And ſo here, ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, *one preferres one day before another, but another approves every day*, i. e. *preferres* not any before any.

Ibid. Note c. *Blot out* [So *Philip.* 2. 4. &c.]

Ibid. ver. 23.

[Is [d] ſinne.]

Τῷ δὲ δυναμένῳ. *Note* d. In this place, 'tis certain the *antient Copyes* generally added that *Benediction*, which we now find, *ch.* 16. 25. Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου, &c. *Now to him that is able to ſtabliſh you according to my Goſpel*, and ſo on to the *end*. Thus we find it in S. *Chryſoſtome*, and *Theophylact* &c. And from thence the *Poſthumous notes* under *Grotius*'s name, inferre that the *Apoſtle firſt* deſigned to *end his Epiſtle there*. But there is no ground for ſuch *conjectural inference*. Tis certain,

Doxologyes

Doxologyes may be *seasonable* in other places, and not onely by way of *conclusion*, and so we find in the like *style*; Τῷ δὲ δυναμένῳ, *Now to him that is able* &c. *Eph.* 3. 20, 21. in the *middle* of the *Epistle*, and so *incidently* ὧ ἡ δόξα, *to whom be glory*, *Gal.* 1. 5. and more *solemnly*, Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθαρτῳ, *Now to the incorruptible King of Ages*, &c. 1 *Tim.* 1. 17. almost in the *beginning*. And it is S. *Chrysostomes* Note, Εθος ἀεὶ τῷ Παυλῳ εἰς εὐχὰς, καὶ δοξολογίας κατακλείειν τὴν παραίνεσιν, *It is customary with S. Paul to conclude an exhortation with prayers, and prayses*, And *Theophylact*, μετὰ τὴν παραίνεσιν ἔιωθεν ἀεὶ εὔχεσθαι, *After an exhortation he alwayes useth to pray*. The *petitory* part of this *doxology* is contained in the δυναμένῳ ὑμᾶς στηρίξαι, which is a *praying* that *God* who *alone* is able, will *stablish them*; And this so *proper* to the whole *business* of the *precedent chapter*, that it cannot without great *injustice* be taken from it; And therefore without examining the *reason* of its *removall* (for which we have onely *probable conjecture*) it is *all reason* that it should be fetch'd back from *ch.* 16. 25. and placed here, as it ought to be.

Chap. XVI. *Note* b. Of *Lukes* being meant 2 *Cor.* 8. 18. to the testimony of *Ignatius*, Adde, And though *Baronius* affirme it to be *Silas*, and * *Theodoret*, *Barnabas*, yet *Titus Bostrensis* on *Luke* 1. p. 763. C. and S. *Jerom* on 2 *Cor.* 8. and from him *others* have generally conceived *him* to be there meant. Ἀπόστολος. *An. Ch.* 51. n. 64.

On the first EPISTLE to the *CORINTHIANS*.

Chap. IV. *verſ.* 6.

a. * Not to opinionate.

[* Not to [a] think of men.] Think of us not as Maſters of your faith, but as officers of Chriſt, &c. And accordingly not to make it matter of pride to your ſelves, or contemning of others, that ye are the diſciples of ſuch or ſuch, in plain termes to beware that you do not break out into factions, &c.

φρονεῖν.

Ibid. Note a. What φρονεῖν ſignifies in this place, will beſt be gheſt by φυσιᾶσθε *puft up*, which followes on purpoſe to *explain* it. That ſignifying *elation* of *mind* to the *deſpiſing* of *others*, φρονεῖν muſt in all reaſon do ſo alſo. Thus the *Scholiaſt* on *Thucydides*, l. 1. ſaith of καταφρονεῖν that it is τὸ ἄγαν φρονεῖν, καὶ ὅτον ὑπερφρονεῖν, where φρονεῖν muſt be a degree of *pride*, as the other a *great*, or *high degree* of it. So in S. *Chryſoſtome Tom.* 3. p. 177. l. 4. τίνι δ' ἕνεκεν θορυβῇ καὶ παραπίπῃ, καὶ εἰς μωρίαν ἀποκάχηκας τῇ φρονήσει; *why art thou diſturbed and abuſeſt thy opinion of thy ſelf, thy pride to folly?* and l. 6. διὰ φρονήσεως γενέσθαι μωρὸν is *by elation of mind*, by *pride*, to *become a fool*, contrary to ἀπὸ φύσεως γενέσθαι μωρὸν, *naturall folly*. So *Rom.* 12. 3. it moſt *literally* ſignifies (not to be *wiſe*, but) to *opinionate*, to *think great matters* of *himſelf*. So in *Demoſthenes* φρονῶν ἐφ' ἑαυτῷ πλεῖστον ὅσον εἰκὸς, *one that thinkes as high of himſelf as is fit*. Onely here the notion of the word ſeems a little to be *reſtrained*

reſtrained by the [ὑπὲρ τῦ ἑνὸς, *for one*] in the *latter* part of the *verſe*, and ſo to denote not ſo much *pride* of their *own gifts*, as *Rom.* 12. as *pride* and *high opinion* of their *teachers*, *boaſting* of them to the *diſparagement* of others.

Chap. V. *ver.* 12, 13.

1 For what have I to do to judge them alſo that are without; do not ye judge them that are within?

But them that are without God judgeth. * Therefore put away from among you that wicked perſon.

12, 13. (What have mine or the Churches cenſures to do with them that are not members of the Church? Ye know 'tis the practice among you to inflict cenſures on Church-members onely, leaving all others to Gods tribunal) And by doing thus ye ſhall remove the accurſed thing from among you, free your ſelves from thoſe puniſhments that the neglect of your duty, permitting ſuch offenders to go unpuniſhed, and unreformed, may bring upon you. 1.

* And ye ſhall put away the evil from among you. for it is, ἐφ', not διὰ, and tho *antients* read ἐξαιρεῖτε τὸ πονηρὸν.

Ibid. Note h. Of ἁρπαγὴ *violence* in a notion of *uncleanneſs*, Adde, The full deſcription of this will be beſt fetch'd from *Strabo*, l. 10. ſetting down the *cuſtomes*, and among them the *amours* of the *Cretanes*, altogether after this manner, of *force* and *rape*, ἀπειδὸι καταρπάζονται τὺς ἐρωμένυς, ἀλλ' ἁρπαγῇ, *they do not get their beloved youths by perſwaſion, but by force. The lover*, ſaith he, *ſome three dayes before tells the friends that he means* ἁρπαγὴν ποιεῖσθαι *to commit the rape*, and *they muſt not hide the youth* or *divert him from walking his wonted way, for to do ſo is to confeſſe that he is not* Ἁρπαγὴ. 333.

worthy of such a lover. The whole manner of it is there set down, not *worthy* to be here *transcribed*, by which tis plain that this of ἁρπαγὴ *rape* was among them the *ceremony* of their *Mascula Venus*, and very *creditable* and *customable* among them, and τοῖς καλοῖς τὴν ἰδέαν, καὶ προγόνων ἐπιφανῶν, ἐραστῶν μὴ τυχεῖν αἰσχρὸν νομίζεται, *twas a shame to any hansome youth of good parentage not to have some such lover*, that should *take him by violence*; which being the *heathen* custome of this *Island* of *Crete*, may well be thought to have given occasion to that *direction* of S. *Paul Tit.* 1. 6. that he that were chosen to be *Bishop* should be such an one, who had *faithful children*, μὴ ἐν κατηγορίᾳ ἀσωτίας *not accused of riot*, not *guilty* of having *suffered* any such *villany* as this.

Ibid. Note l. Some *doubt* there is of the reading, and *rendring* the words from this place, to the end of the *chapter*. *Theophylact* tells us of some that set the point after οὐχὶ, and then began a new sense without an *interrogation*. And then the *reading* must be, *what have I to do to judge those that are without? No, Judge ye those that are within*, adding as in a *parenthesis*, (*but those that are without God judgeth*) *and ye shall take away the evil from among you*, which best agrees to the καὶ (*and*, not *therefore*) in the *Greek*, and to the reading of *Chrysostome* and *Theophylact*, who read ἐξαρεῖτε τὸ πονηρὸν, *ye shall remove the evil thing*, (not ἐξαιρεῖτε τὸν πονηρὸν, *remove the evil* or *wicked person*) *from among you*, referring * Say they, to the passage in the *Old Testament*, *Deut.* 13. 5. and 22. 21. And accordingly *Theodoret* and the *vulgar* read τὸ πονηρὸν, *the evil*. For this *later* part

Οὐχὶ.

Ἐξαρεῖτε τὸ πονηρὸν.

* Εμνημόνευτε ὁ ἡσεως ἐν τῇ παλαιᾷ κειμένης.

part, that this reading and rendring is to be adhered to, there will be little doubt to any, that conſiders how evidently theſe *laſt* words [καὶ ἐξαρεῖτε—— *and ye ſhall remove the evil from among you*] refer to the *phraſe* in the *Old Teſtament*, *Deut.* 22. 21. (though there the *Rome Edition* reads corruptly ἀ πονηρὸν) all the *queſtion* is of the *former* part, which depends on the *pointing* of the ἔχι, of which *Theophylact* addes, τινὲς δὲ συναπτῶς, καὶ ἐρωτηματικῶς, *ſome read it conjoyned with what followes, and by way of interrogation*, as we do, and all the *Copyes*, that now we meet with; And that I preferre this *reading*, beſide the *conſent* of *Copyes*, theſe are my reaſons. 1. Becauſe the *context* agrees very well to it, the thing that the *Apoſtle* now hath in hand, being to diſclaime meddling with *heathens*, in the *beginning* of the *verſe*, upon which that which is here added [ἔχι τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρινει, if it be read all in one *interrogation*, *Do not ye judge thoſe that are within, but thoſe that are without God judgeth?*] will follow, and *cohere* very commodiouſly; For thus it will ly. *I have nothing to do to judge thoſe that are without*, but as ye, i. e. *the Church*, uſe to *cenſure* thoſe that are *within*, who belong to your *cognizance*, ſo for all others they muſt be *referred*, and left to *Gods tribunal*: (many ſpeeches of this kind are taken notice of, *Note* on *Matt.* 9. d.) 2dly. Becauſe in the former reading, ἔχι is made an *anſwer* to τὶ, which I beleeve to be without *example*, the queſtion by τὶ being ſo *ſtrong*, and *familiar* a *negative*, that generally there is not any *negation* added to it, and if there were, οὐδὲν would be it moſt regularly. 3dly. Becauſe

cauſe ἆχὶ, is very frequently an *interrogative* forme, and ἀκ and μὴ, ἀδαμῶς and μηδαμῶς, the formes of *anſwering* the *queſtion*, and that argues the neceſſity of retaining the *ſecond* reading. The onely *difficulty* remaining, is, how [καὶ ἐξαιρεῖτε, *and ye ſhall take away the evil from among you*] ſhall fitly connect with this ſenſe, For that καὶ ſhould be rendred [*therefore*] is not very reaſonable, and that alſo which ſuppoſeth the right reading to be ἐξαίρεῖτε ὁ πονηρὸν, *take away the evil perſon*, not ἐξαιρεῖτε τὸ πονηρὸν, *ye ſhall take away the evil* [*thing*] which we have already with great reaſon pitch'd on for the *true*. The *probableſt* way to ſalve this *difficulty*, is, either to affixe theſe laſt words of the *Chapter*, and of this matter, as a *teſtimony* out of the *Old Teſtament*, to *conclude*, and to belong to the whole buſineſs of this *Chapter*, that by their *obeying* his directions in it, they ſhould thus *put away the evil from among them*, and ſecure themſelves from the *puniſhments*, which elſe might fall on them, among whom *notorious* ſinners were thus permitted to live *impune*, as it had oft fallen out among the *Jewes*; Or elſe to put the whole 12 *verſe*, and the *beginning* of the 13th, in a *parentheſis* (and not the *beginning* of the 13th onely) and then to read it in ſenſe thus, from *v.* 11. *But now I have written to you not to accompany, or ſo much as to eat or uſe any familiar converſe with any unclean, or drunken profeſſor, and by ſo doing ye ſhall put away the evil from among you: ſecure your ſelves from the judgements, which elſe you have reaſon to fear will come upon you*, then adding the *parentheſis* in its due place, to give an account of his *reſtraining* theſe

Καὶ

cenſures

censures to *professors*, or *Christians* onely; And this seemes the *faireſt* way of composing all *difficulty*.

Chap. VI. *ver.* 2.

[* To [a] judge the ſmalleſt matters.]

a. * Of the ſmalleſt judicatures.

Note a. That the word κριτήρια] ſignifies not *matters* but *places* of *Judicature*, appears by *Heſychius* (Κριτήριον, δικαστήριον) and *authors* and *Gloſſaryes* generally, and ſo in the *ſacred ſtyle*, *Suſan.* 49. where we read, the *place of judgement*. So *Judg.* 5. 10. *ſit in Judgement*, and *Dan.* 7. 10. *the Judgement was ſet*, i. e. the *Court* of *Judges*. And *Jam.* 2. 6. κριτήρια are diſtinctly and neceſſarily rendred *Judgement-ſeats*. And ſo here the *Arabick interpreter* renders it by words which are thus in *Latine*, *Subſellia Judicii ad mundum pertinentis*, *ſeates of judgement belonging to the world*. Κριτήρια.

Ibid. ver. 4.

[* If then ye have judgement of things pertaining to this life, * ſet them to judge who are leaſt eſteemed in the Church.]

If therefore there fall out any matters of controverſie concerning the matters of common life, which are to be brought to Judicatures, or will not otherwiſe be compoſed, and if ye do deſpiſe the Governours of your Churches, &c. Yet ſure ye have all reaſon to refer it to the ſimpleſt and meaneſt Chriſtians, or even to ſet them in the tribunal, rather then carry your matter to the Gentile Courts.

* If therefore ye have ſecular judicatures, ſee Note A.

* Thoſe that are ſet at nought in the Church, ſet thoſe in them, τὰς ἐξουθενημένας τάτας καθίζετε.

Ibid.

Ibid. ver. 5.

[Between brethren.] Between fellow Christians, whose inclinableneſs to peace is to be preſumed of, and then that muſt needs work ſomewhat toward the pacification.

Chap. VII. *ver.* 23.

ee. [*Ye ee are bought with a price, *be not ye the ſervants of men.] On the other ſide they that have bought out their liberty, and obtained manumiſſion, having been formerly ſervants to heathens, let them not ſell themſelves again, or revert voluntarily into that condition of ſlavery, but prefer their liberty rather, v. 21.

*Or, Are ye bought. *Be not ye made μὴ γίνεσθε.

ee. In this place the whole *context* perſwades to read [Τιμῆς ἠγοράσθητε;] *interrogatively*; For ſo will it beſt anſwer [Δοῦλος ἐκλήθης;] *Art thou called being a ſervant?* or is *thy calling that of a ſervant?* Thus *ver.* 18. *both* parts of the ſpeech are delivered *interrogatively*, Περιτετμημένος τις ἐκλήθη; *Is any man called being circumciſed?* and preſently, ἐν ἀκροβυστίᾳ τις ἐκλήθη; *Is any man called in uncircumciſion?* For the *confirming* of this reading, tis to be *obſerved*; 1. That as *before*, and *after* thoſe *two queſtions*, *ver.* 18. the *rule* is given, that *every man walk in*, or *abide in that calling*, or *condition*, *wherein God hath placed him*, contentedly, without making *advantage* of *Chriſtianity*, for his *pretence* of a *change*. So tis here likewiſe, *before* v. 21. (where the *interrogation* is varied; *Art thou called being a ſervant?*) and after *this verſe*, which aſſures us of the *continuing* the ſame *manner* of *ſpeaking*, and

and ſo that this *latter* is by way of *interrogation* alſo. 2dly. That after the *firſt queſtion*, and the ſhort *anſwer* to it, *Art thou called being a ſervant? care not for it*] all that followes, as far as to this, *v.* 23. is but as in a *parentheſis* (*but if thou mayeſt be free, uſe it rather, For he*, &.) and ſo what here followes, *v.* 23. *anſwers* to that, by way of *parallel*, τιμῆς ἠγορά-σθητε, &c. Which yet will not be a *parallel*, or *anſwerable* to the *former queſtion*, unleſs, as before *uncircumciſion* was oppoſed to *circumciſion* and the mention of the *latter* was *interrogative*, as well as of the *former*, ſo here the *being bought with the price*] be *oppoſed* to being *called a ſervant*, (which it cannot be, unleſs it ſignifie *manumiſſion* from *ſervice*) and the *forme* of delivering it *interrogative* alſo. *Laſtly* tis aparent that the *deſigne* of the *whole* place is to aſſure *Chriſtians*, that they are not to *expect ſecular immunityes*, or *privileges* by being *Chriſtians*, that their being ſpiritually *redeemed* by *Chriſt* doth not *make* them *free men*, that before were *ſervants*, and this 23 *verſe*, is a *medium* to infer that, and the *concluſion* repeated immediately upon it, *v.* 24. *Let every one*, &c. Yet ſuch a *medium* it would not be (but the *contrary*) if ſpeaking ſtill to the *perſon*, or *perſons*, laſt ſpoken to, *v.* 21. i. e. to *ſervants*, he ſhould here tell them, they were *bought*, or *redeemed by Chriſt* (as the ſame *phraſe* evidently ſignifies, *ch.* 6. 20) and therefore muſt not be the *ſervants of men*; And that he ſpeakes to any *other*, *viz.* to *freemen*, it can no way be *collected* from *any* words unleſs from *theſe*, v. 23. nor yet can it from *theſe*, unleſs τιμῆς ἠγορά-σθητε] ſignifie being *bought* out from humane *ſervitude*,

by

by ſome *ſumme* of *money*, &c. as we know it was ordinary to *buy freedome* from *heathen Maſters*; Therefore in all *probability* that is it, which is here *meant*, and then that is beſt expreſs'd by *forme* of *interrogation*.

Chap. VIII. *ver.* 5.

[Gods many, and Lords many.] Whether the ſupreme deities, &c. or inferior, &c. or whether the Sunne and Stars of Heaven, or men of the Earth deified. *Theophylact.*

Ibid. ver. 7.

[Some with conſcience of the idol.] Some that are of opinion that idol-Gods are ſomething, and who fear them as able to hurt (and ſo muſt confeſs, &c.)

Ἀσθενεῖν. *Ibid. Note* b. Of the notion of ἀσθενεῖν *being weak*] for *ſickneſs* or *wound*, to the place in *Nahum* 2. 5. Adde, And ſo generally the *Hebrew* כשל *impingere*, and *ceſpitare*, to *ſtumble*, or *fall* on *gal-traps*, or any other *miſchief* by the way, is rendred by the 72. ἀσθενεῖν being *weak*, becauſe they are *wounded* and *galled* by theſe *means*, and ſo made unable to *go forward*. So *Rom.* 14. 21. we have together in the ſame ſenſe σκανδαλίζεσθαι and ἀσθενεῖν *being offended* (or *galled*) and being *made weak*.

Ibid. Of the notion of ἀσθενεῖς for *ſinners*, * *In* Ro. 5. 6. Adde, So ſaith *Theophylact*, Ἀσθενῶν τυτέστι ἁμαρτωλῶν, ἀσθένεια γὰρ ἡ ἁμαρτία, ὥσπερ ἡ δικαιοσύνη ὑγίεια, *weak, that is ſinners, for weakneſs is ſin, as righteouſneſs is health.*

Chap.

Chap. IX. *ver.* 1.
[Am I not an Apostle ?] And that you may not think, that what I say c. 8. 13. of abstaining from many things that are lawfull, is magnificently and speciously, rather than with exactness of truth spoken by me, I shall now mention my practices of this kind in other instances. And this the rather, because of another part of your letter, &c. Now hereto I make this reply, &c.

Ibid. Note g. Of κανὼν Adde, τὸ μεταξὺ τοῦ βατῆρος καὶ τῶν σκαμμάτων, *the middle space betwixt the two termes, from which, and to which they ran*, or *leaped*, saith *Jul. Pollux.* Κανών.

Ibid. Note h. To the *second* notion of ἐγκρατεύεσθαι for *abstaining* from *all things that* are *hurtfull*, Adde, the *Testimony* of * *Antiochus Hom.* 6. Εγκράτειαν δὲ φαμὲν οὐ τῶν βρωμάτων μόνον, ἀλλὰ τὴν περιεκτικὴν, τουτέστι τὴν ἀποχὴν πάντων τῶν ἀπηγορευμένων. *We mean abstinence not onely from meats, but that which is comprehensive*, i. e. *abstinence from all things that are forbidden.* * Bibl. Pat. Gr. to. 1. p. 1035. C.

Chap. X. *Note* a. Of the *fiery cloud*, though in the *day* time it *shineth* not, yet *shining* in the *night*, and giving *light*, as *fire*, Adde, And this may yet be farther demonstrated by a passage of *Pindarus* in his *description* of *Ætna*, Νεφέλη φωτεινή.

——————— ποταμοὶ
Δ' ἁμέραισι μὲν προχέοντι ῥόον καπνοῦ
Αἰθων', ἀλλ' ἐν ὀρφναῖσι πέτραις
Φοινίσσα κυλινδομένα φλὸξ ἐς βαθεῖαν
Φέρει πόντου πλάκα σὺν πατάγῳ.

Which is, in his *poetick* expression, this plain *historical*

historical truth, that it was *ordinarily ſeen in Ætna, that it* * *ſent out ſmoke in the day time, and flames of fire in the night*, and though that *Poeme* which *Virgil* left imperfect, have confounded the *times*, and not taken notice (in his imitation of *Pindar*) of the *diſtinctions* of *ſeaſons*, noted by him in the words ἀμέρσισι and ὀρφναῖσι, yet hath he alſo mentioned both the *ſmoke* and the *flames*, the firſt in the ſtyle of a *black cloud*,

* Uſu veniebat oculiſque videbatur interdiu fumare Ætnam, noctu flammigerare. A. Gell. Noct. Att. l. 17. c. 10.

——*Atram prorumpit ad æthera nubem*
Turbine fumantem piceo——

The *later* by great *Globes* of *fire* going up to *heaven*.

Attollitque globos flammarum, & ſidera lambit.

Juſt as here a *darker ſmoky cloud* in the *day* time, when the *Sun outſhone* it, and made the *light* of it *uſeleſs*, and indiſcernible; and a *fiery flaming, ſhining cloud* in the *night*, when they needed ſuch a *conduct*.

Chap. XI. *ver.* 5.

[Every woman that prayeth, &c.] Every wõman that performes any office in the Church, that is imployed, as a member of a congregation, joyning with the Miniſter, whither Paſtor, Prophet, in diſcharging of any Chriſtian duty, ſuch as is prayer, &c.

Chap. XII. *verſ.* 1.

a. [a * Spirituall gifts.]

* The ſpiritual.

Πνευματικῆς,

Note a. That Πνευματικῶν] may here be uſed in

in the *Maſculine*, not *Neuter* Gender, is moſt evident; And if it be ſo, then it muſt ſignifie *ſpiritual perſons*, not *things*. So the word is certainly uſed, *ch.* 14. 37. *If any ſeem to be a Prophet or ſpiritual*, ſuch as have any *divine afflation*. Thus in *Palladius*, *Lauſiac. Hiſt.* c. 43. * Ἐγνων ἀκριβῶς πνευματικὸν αὐτὸν εἶναι, καὶ προγινώσκειν πάντα, *I knew exactly that he was a ſpiritual perſon, and knew all things.* p. 963. D.

Ibid. ver. 4.

[But the ſame ſpirit.] In them all the ſpirit is the ſame, and therefore they that have not theſe extraordinary gifts in ſo high a degree as others, ſhould not be ſadned for that, as long as they have ſufficient to demonſtrate that they have the Spirit.

Ibid. ver. 27.

[And members in particular.] Though not the Church Univerſal, yet a ſpecial part thereof, the Church of Corinth (ſee *Chryſoſtome*) and ſo the myſtical body of Chriſt, and the ſeveral perſons of you, members of that body, that particular Church.

Ibid. Note c. Of the uſe of διδάσκαλοι for *Biſhops*, Adde, So in *Bede Eccl. hiſt.* l. 2. c. 2. *Epiſcopos ſive Doctores*, *Biſhops or Doctors*. So S. *Chryſoſtome*, *Epiſt.* β. ſpeaking *of the inceſtuous Corinthian* πολλοὶ φασιν ὅτι καὶ διδασκάλου τάξιν ἐπεῖχε, *many ſay he had the place of a Doctor*, ſtreight addes, τὰ πρωτεῖα ἔχειν τῆς ἐκκλησίας, *he had the preſidency of the Church.* διδάσκαλος. « To. 7. p. 57. l. 4.

Ibid. Note d. Of the notion of δυνάμεις for the ἐνεργήματα δυνάμεων, Adde, And ſo 'tis acknowledged by *Theophylact*. δυνάμεις.

Αντιλήψεις. *Ibid. Note* e. Of ἀντιλήψεις in the notion of *releiving* and *providing* for the poor. Adde, So *Act.* 20. 35. S. *Paul* appoints the *Bishops*, ἀντιλαμβάνεσθαι τῶν ἀσθενούντων *to releive*, or *succour those that were weak or sick*, which by the *context*, (the mention of *Christs* words, *It is better to give than to receive*) is applyed to acts of *charity*, supply of *corporal* wants. And so in the 41. *Canon Apostolical* Δεῖ, &c.

Γλώσση. *Ibid. Note* g. What γλώσση here signifies will be best discerned by * *Eustathius*, who expresseth it by ἀποξενωμένην διάλεκτον *a strange language*, and by * *Clemens* who calls them ἀπαιδεύτους τὰς βαρβάρων φωνάς, *the voices of barbarians which have not been learn'd*. And though this equally belongs to all *strange languages*, yet it must be observed that γένη γλωσσῶν *kinds* or *sorts* of *languages*,] in this place, and *v.* 10. signifies with some *restraint* not all, &c.

* *In Iliad.* 1.

* *Strom.* 1.

γένη γλωσσῶν

Chap. XIII. *ver.* 2.

[Understand all mysteries.] Comprehend all the mystical senses of Scripture, as the Gnostick hereticks pretend to do, (see Note on 2 *Pet.* 1. 6.) &c.

Ibid.

[I am nothing.] I am not to be compared with those, that have that most excellent gift, c. 12. 13. and make use of it accordingly, to the benefit of (and preserving unity in) the Church.

Ibid.

Ibid. ver. 3.

[Though I bestow all my goods to feed the poor, and though I give my body to be burned.]

If I have the liberality to give away all my goods, and even the care, and sollicitude to distribute them to those that stand in need of them, and do not this out of any principle of charity, and compassion, to contribute to the good of others, but either to please men, or acquire glory; And so in like manner, If I proceed to part with my very life, adventuring the most cruel death, even to be burnt alive, and have no charity, or sincerity of love to others, live and dy without that most Christian necessary virtue.

Ibid. ver. 4.

[Suffereth long.]

Tis the property of Charity to be so far from wronging others, that it teacheth forbearance, makes a man perfectly patient, &c. and so for the other virtues mentioned in this verse, all opposed to that temper, which is so very observable in the present Hereticks, and disturbers of the Church, the Gnosticks.

Ibid. ver. 5.

[Doth not behave it self unseemly.]

Keeps men from using others unseemly, &c. Or from disorderly behaviour in the Church.

Ibid. Note d. To *Phavorinus*'s *gloss* of Περπερεύεται ὐ περπερεύεται, ὐ προπετεῖ, Adde, for which S. *Chrysostome* reads, ὐ προπετεύεται. And what that is will be best judged from *Antiochus*, * λογ. ο. μὴ ὑπεραιρόμενος —— μήποτε προπετευόμενος, *not lifted up above measure, not exalted with an opinion of himself*, as appears by the *opposites* there,

* *Bib. Pat. Gr.* to 1. p. 1133. C.

there, ταπεινόφρων *lowly-minded*, κατεαγμένῳ τῇ καρδίᾳ, *depreſs'd in heart*, λογιζόμενῳ ἑαυτὸν ἀχρεῖον δοῦλον εἶναι, *accounting himſelf to be an unprofitable ſervant.*

Ibid. To the notion of πρόπερῳ for *raſh* and *præcipitous*, Adde, * *Antiochus*, λογ. ϛι. where ſpeaking of *longanimity* and *lenity* of *mind*, he ſaith, that he that hath it, is (among other things) ἀπρόπετῳ, *not guilty* of that *præcipitous* raſhneſs, that *wrathful* men are ſubject to.

* p. 1204. B.

Ibid. Of S. *Baſils* notion of περιπερεύεται, for καλλωπισμὸς, Adde, *So in Cicero ad Attic.* * *Ego autem ipſe, Dii boni, quomodo ἐπεπερπερδυσάμην novo auditori Pompeio*, i. e. πῶς ἐκαλλωπισάμην, *how did I ſet my ſelf out, play the Orator, decking or adorning my ſpeech* with borrowed beauty: where it ſeemes, it notes an *oſtentation* of *eloquence*, as of any thing elſe.

* l. 1. *Ep.* 13.

Οὐ ἀσημαντεῖ *Ibid. Note* e. Read, What οὐκ ἀσημαντεῖ] here ſignifies, is matter of ſome *uncertainty*; That which ſeems competently agreeable, and commodious to *ſome* circumſtances of the place, is, that it is one *effect*, &c. to the end. Onely it may be worthy of conſideration, whether (this chapter of the *markes*, and effects of *charity*, being founded in the diſcourſe of *gifts* in the *Church*, c. 12. and both compared with, and ſet before them, here, *v.* 1, 2, 8. and alſo ſet *oppoſite* to the *factions* and *diviſions*, incident to the *irregular* uſe of them, and ſo particularly purſued c. 14.) this, and many other parts of the *character* of *charity* be not ſo to be interpreted, as may moſt immediately refer to that matter. Thus the *three* immediate *precedents* here, οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦται, *envyeth not*,

not, vaunteth not, is not puft up] ſeem peculiarly to marke out the *malice* and *pride* and *oſtentation* of the *Gnoſticks*, and then proportionably, ſo may ἐκ ἀσχημονεῖ *behaves not it ſelf diſorderly*] i. e. where *true Chriſtian charity* is, (oppoſed to γνῶσις *knowledge*, c. 8. 1.) it hath this effect, it keeps men from *irregular diſorderly* behaviour in the *Church*, ſuch as are mentioned, *c.* 14. throughout, but eſpecially, *v.* 23. 35. and in reſpect of which it is preſcribed in the end of the *chapter*, *that all things be done* (in the *Church* certainly) εὐσχημόνως *orderly*, which may very reaſonably be thought to interpret the *contrary* here, [ἐκ ἀσχημονεῖ] and therefore I have not omitted this *interpretation* in the *paraphraſe*.

Ibid. Note f. Of λογίζεται τὸ κακὸν for *imputing* or *accounting ſin* to any, to *Rom.* 4. 8. Adde, To this purpoſe S. *Chryſoſtome*, οὐδὲν πονηρὸν ὑποπτεύει περὶ τοῦ φιλουμένου, *he ſuſpects no ill of him of whom he loves, and* μηδὲ ὑπόνοιαν πονηρὰν δέχεσθαι ἀνέχομένη, *charity endures not to receive any ill ſuſpicion of any.* Λογίζεται τὸ κακόν.

Ibid. Note g. Of ἀδικία and ἀλήθεια, *Read*, But as ἀδικία is oft uſed in a *wider* ſenſe for *all* wickedneſs, and peculiarly for the *villanies of the Gnoſticks*, *Rom.* 1. 18. So is ἀλήθεια taken for *purity* and *ſincerity* of *goodneſs*, 1 *Cor.* 5. 8. and ſo 3 *Joh.* 3. and often in other places. And then as ἡ χαίρει *rejoyceth not*] denotes the taking no *pleaſure*, but on the contrary being very *ſad*, extremely *grieved*, &c. So the *full* meaning of the *verſe* will be, that *charity* is ſo far from the *practice* of the *Gnoſtickes*, which delight in *debauching* men to *unchriſtian ſins*, that it will make a man truly *mourn*, &c. Ἀδικία, ἀδικίαν. Ἀλήθεια. οὐ χαίρει.

Chap. XIV. *ver.* 29.

[Let the prophets ſpeake two, or three, and let the other judge.] For prophecying let that be done by thoſe who are endowed with that gift, two or three in a day, the reſt of thoſe who have the like gift of prophecy, paſſing judgement, &c.

Ibid. ver. 30.

[If any thing be revealed to another that ſitteth by.] And if whileſt one that hath that gift, is reading, or expounding any part of Scripture, another that ſitteth by, and hath the like gift, be able to give any expoſition of a ſacred figure, &c.

Ibid. ver. 31.

[For ye may all.] For ye all that have the gift of prophecy, may &c.

Chap. XV. *ver.* 2.

*After what manner I preached unto you, if you keep in memory, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε.

* If ye keep in memory what I preached unto you.] After what manner, if your memory ſerve you, I delivered the ſtory to you, &c.

Ibid. ver. 8.

aa.

[As aa of one born out of due time.] As converted by him, and received through his ſpecial favour into the number of his Apoſtles, though moſt unworthy of that dignity.

Ἔκτρωμα.

Note aa. The full importance of this phraſe ὡσπερεὶ ἐκτρώματι] may beſt be taken from a *proverbial* forme among the *Romans*, begun in

in *Auguſtus*'s time. It is, from *Suetonius*, taken notice of by *Baronius*, *An. Chr.* 44. n. 74. but ſomewhat *miſrepreſented.* The words of *Suetonius* ly thus, in the life of *Auguſtus*, c. 35. *Erant ſuper mille (ſenatores) & quidam indigniſſimi, & poſt necem Cæſaris per gratiam & præmium allecti, quos abortivos vulgus vocabat. There were at that time an enormous number of Senators, above a thouſand, and ſome of them moſt unworthy of that dignity, having after the death of Cæſar by favour and bribery gotten to be elected.* Theſe the *multitude proverbially* ſtyled *abortives.* To this *proverbial* ſtyle of reproach S. *Paul* in great *humility* ſeems here ro refer, making his own *election* into the *Apoſtleſhip* parallel to the *choice* and admiſſion of thoſe *ſupernumerary unworthy* perſons into the *Senate*, *viz.* that he, like them, was none of the *regular* number of the *twelve*, none of thoſe *firſt* taken in, in *Chriſts* life time, no way worthy to be an *Apoſtle*, as having *perſecuted* the *Church* of *Chriſt*, v. 9. and yet by *Chriſts grace* and *ſpecial* favour, called and admitted to this *dignity* (*by the grace of God I am what I am*, v. 10.) and in theſe ſo many *reſpects*, fit to be lookt on, in his *own* opinion of himſelf, as they were *reproachfully* by the people, *viz.* as an ἔκτρωμα an *untimely birth*, which conſequently hath not thoſe *full dimenſions*, which thoſe *children* are born with, who have ſtaid in the *wombe* their *full* time, to which moſt aptly agrees that which followes, *v.* 9. as the *reaſon* of this expreſſion, *for I am the leaſt of the Apoſtles*, as the *abortive* is the *leaſt* of *children*. And this is ſtill but proportionable to what he every

where, when he ſpeakes of himſelf, is forward to ſay, calling himſelf the *greateſt*, or *chief* of *ſinners*, *leſſe than the leaſt of all Saints*, and attributing all to the *ſuperabundant* mercy, and *grace* of *God*, that he ſo unworthy, was thus *vouchſafed*, and *dignified* by *Chriſt*.

Ibid. ver. 33.

[cc Good * manners.] Such eaſie, ſeducible, credulous people, as it ſeems ſome of you are.

cc, * Diſpoſitions.

Χρηστὰ ἤθη.

Note cc. What χρηστὰ ἤθη here ſignifies may perhaps be beſt underſtood by *Heſychius* in the word ἐυήθης, which he there explaines by βλαξ, χρηστοήθης, ἀνόητος: by which it appears that the *phraſe* refers not to *goodneſs* of *manners*, as that ſignifies *actions*: and as *Heſychius* renders Ηθεα, σωφρονες; τρόποι (for which the *ordinary* print reads τόποι) and κακοηθείας, κακοτροπίας, but to *ſimplicity* and *deceivableneſs* of mind, and accordingly it is moſt properly rendred *good diſpoſitions*, or good *natures*, of which it is ordinarily obſervable, that they are *ſubject* to be *ſeduced*, and *miſlead*, into *error* or *falſe doctrine*, as here the denying of the *reſurrection*. And accordingly it is *introduced*, and *inforced* with a μὴ πλανᾶσθε, *be not deceived*, noting what *corruption* was here to be taken heed of, that of *error*. The rendring the phraſe *good manners*, refers it peculiarly to the ſenſe of being *debauch'd* and *corrupt* in their *lives*, which is not commodiouſly applicable to *this* place, which treats onely of *intellectual error*, and therfore this other ſenſe is with more reaſon to be here faſtned on. That *converſation* and *diſcourſe* (ſo ὁμιλία ſignifies) with *Heretick*s, or *Philoſophers*, that diſputed

Ὁμιλίαι,

diſputed againſt the *poſſibility* of the *bodyes* returning to life, after it was once perfectly *dead*, might probably *ſeduce* and *deceive* εὐήθεις, χρηστοήθεις, *eaſie, well-natured auditors*, who are not ſo *circumſpect*, as they ſhould be; And thus hath *Theophylact* interpreted χρηστὰ ἤθη τὰ εὐεξαπάτητα, the *good diſpoſitions* denote *thoſe that are eaſily deceived*, or *cheated*.

Ibid. Note b. Of the cuſtome of *abbreviatures* in citing *articles*, or *titles* of *Conſtitutions*, Adde, To this purpoſe 'tis the obſervation of the *Learned* * *Joſ. Scaliger*, that not onely the *Rabbins*, but generally other *Doctors notiſſimas, & vulgò tritiſſimas ſententias dimidiatas ſolent citare, uſe to cite by abbreviature known and vulgar ſentences*, inſtancing in δῶρον, *Matt.* 15. 5. So it appears by *Suidas*, uſing the *Proverb* [ἀπὸ καταδυομένης, *from the ſinking*] which is but the *abbreviature* of Ἀπὸ καταδυομένης ὃ, τι ἂν λάβῃς, κέρδος, *From a ſinking ſhip whatſoever thou getteſt, muſt be counted gain.* Τπὶρ νεκρῶν.

* *Elench.* c. 9.

Ibid. Of the interpretation of ὑπὲρ νεκρῶν] Adde, the teſtimony of *Harmenopulus de ſect.* ια. who refuting the *Marianites* addes, ἀγνοοῦντες ὡς διὰ τὸ ἐπὶ ὁμολογίᾳ τῆ τῶν νεκρῶν ἀναστάσεως— τοῦθ' ὕτως εἴρηται, *not knowing that it is ſpoken of the confeſſion of the reſurrection of the dead.*—

Ibid. ver. 55.

[f Where is thy ſting?]

Note f. Theſe words are taken out of *Hoſea*, c. 13. 14. where yet we read, *I will be thy plague*. And ſome have conjectured, that in ſtead of the *Hebrew* אהי *I will be*, the *Greek* read אוה *where?* Ποῦ τὸ κέντρον.

where? But *R. Tanchum*, and *Ebn Jannahius*, saith *Mr. P.* affirme that the *Hebrew* אהי is all one with איה, and so signifies, *where*] in that very *chapter* of *Hoseah*, v. 10. אהי מלכך, *where is thy king?* and so then the *Septuagints* rendring will be *literal*, and the *Apostles* words lightly varied from it.

Chap. XVI. *ver.* 1.

[The Saints.] The poore Christians in Judea, exhausted partly by their former Christian liberality, Act. 2. 45. making sale of their goods, and communicating their stock to the Christians, and partly being spoiled of their goods by the persecuting Jewes, 1 Thes. 2. 14.

Εκκλησία κατ' οἶκον. * On Rom. 16. 15.

Ibid. Note c. Of the Εκκλησία κατ' οἶκον] Adde, To this * *Theophylact* farther addes, that by this phrase is intimated the great *piety* of the *Masters* of these *families*, that had *made all their house Christians*, (οὕτως ἦσαν εὐδόκιμοι, ὥστε τὸν οἶκον αὐτῶν πάντα ποιῆσαι πιστοὺς, τούτους γὰρ ἐκκλησίαν ὠνόμασεν) and again their *great hospitality* to *strangers*. For where, saith he, such *virtues* are, ἐκκλησία ὁ οἶκος ἐκεῖνος, *that house is a Church.*

ON

On the ſecond EPISTLE to the *CORINTHIANS.*

Chap. I. *verſ.* 1.

[Timothy.] Timotheus that was with you by my appointment, 1 Cor. 16. 10. to ſee my directions obſerved among you.

Ibid. ver. 22.

[The earneſt of the Spirit.] The gifts and graces of his ſpirit, a pledge of the full promiſe, which ſhall after be performed.

Ibid. ver. 23.

[To ſpare you I came not.] (Beſides, or over and above that of the ſpirits diſpoſing me otherwiſe, contrary to my reſolution intimated, v. 17. ſee *Theophylact*) I had heard of ſuch enormities, &c.

Chap. II. *ver.* 5, 6.

[But if any have cauſed greef, he hath not greeved me, *but in part, that I may not overcharge you all.

Sufficient to ſuch a man is this puniſhment, which was inflicted of many.]

5, 6. But for the inceſtuous perſon, the author of all this ſadneſs, and ſeverity (ſadneſs not to me alone, but in ſome meaſure, that I ſay no worſe, to all you) It is now ſufficient, which he hath ſuffered by the delivering him up to Satan, 1 Cor. 5. and the ſad conſequents thereof.

*But in part, that I may not lay weight upon him, all you.

Ibid.

Ex μέρους ἡμᾶς πάντας. *Ibid. Note* a. The ſenſe affix'd to theſe words in this *paraphraſe* (very diſtant from that which the *words*, as they are ordinarily read, and rendred, ſound) is taken diſtinctly from the *Scholion* of *Theophylact*, who reſolving it the *Apoſtles* meaning, in both theſe *verſes*, to have his *charity* to the *inceſtuous* perſon expreſs'd, and to give order for his *abſolution*, thinks this way of *rendering* it moſt proper, that joyning them with *himſelf*, in the *diſlike* and *ſorrow*, and conſequently *infliction* of *cenſures* for the *ſin*, he might ingage them joyntly with himſelf, in the *abſolving* the *tranſgreſſor*; and this, ſaith he, *moſt wiſely* diſpoſed by him, that they who had ſo lately *been commanded by the Apoſtle to avoid him, as a deteſtable perſon, ſhould not now upon his giving orders for his abſolution be ſcandalized at him*, ὡς παλιμβόλῳ *as inconſtant, and mutable*; This, ſaith he, is the *reaſon*, that he takes them in, as *partakers* with him of the *ſorrow* and *cenſures*, that he might have them his willing *partners* in the *abſolution*, and *joy* of that. And ſo this, ſaith he, is the ſenſe of the words, ἐ γὰρ ἐμὲ —— *For he hath not*, ſaith S. *Paul*, *greeved me alone, but all you* Ex μέρ. *in part*, i. e. a *little*, or in ſome *degree*, *that I may not ſay, he hath altogether greeved you, leſt I ſhould lay overmuch weight upon him*; Μὴ ἐπιβαρῶ. or in plain words; The truth is, *he hath greeved you* in like *manner* as me, but yet that I may not *overburthen* him, that was guilty of that *inceſt*, or *aggravate* the matter againſt him, all that I ſay, is, that *in part*, or in *ſome meaſure* ye were *greeved* by him. This is a very *commodious* ſenſe, and neceſſarily requires ſome ſmall *change* of the *punctation* (though the *printed*

ted text in *Theophylact* have not obſerved it) partly by including in a *parentheſis* the *latter* part of this 5 *verſe*, from οὐχ ἐμὲ —— to the *end* of it, partly by putting a *comma* after ὑπερβαλῶ, that ſo πάντας ὑμᾶς] may connect with ἐπὶ μέρους, thus, 5. *But if any have cauſed greef (he hath not greeved me, but in part, that I may not aggravate, or lay weight on him, you all) 6. Sufficient to ſuch a man* — And this is a plain *ſenſe*, and agrees very well with all that *followes* of their *joynt*, and *chearfull* proceeding to the *abſolution* of the *inceſtuous*.

Ibid. ver. 17.

For we are not as many that * corrupt the word of God, but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.

This we are ſure of, that we have not deſigned any ſecular advantage to our ſelves in preaching the Goſpel, as the Gnoſtick hertical teachers are obſerved to do, 1 Tim. 6. 5. But have ſincerely revealed to you, what we have been taught by Chriſt without any other aime, God knowes, than that we may performe faithfull ſervice to him. b.

* Deale as huckſters with the

Note b. That λόγῳ θεῦ *the word of God*] Κατηλεύοντες, ſignifies the *Goſpel* here, as it was by S. *Paul* made known unto men, the *Chriſtian Religion* preached by him, there can be no doubt. All the *difficulty* is, what is meant by, καπηλεύειν, not that there can be any *queſtion* of the *native proper* ſignification of that word, for it certainly ſignifies doing as κάπηλοι do, and thoſe are *little pedling merchants*, that *buy* and *ſell* to get *gain*, but becauſe it is poſſible it may referre to ſome *practices*, which ſuch *Merchants* are vulgarly

vulgarly guilty of, *mixing*, and *daſhing* their *commodities*, and ſo *deceiving* others, that they may *inrich* themſelves. But though the word may poſſibly by a *figure* ſignifie this, yet the *genuine proper* notion, being very agreeable to the *context*, is in all reaſon to be *preferred*. *We are not*, ſaith S. *Paul* ὡς οἱ πολλοὶ, *as the many*; This ſure referres to the *falſe teachers* of his time, and thoſe, we know, were the *Gnoſtickes*, who as they are ſaid to *ſerve their belly*, to *love* the *world*, and to *love pleaſures*, and ſo generally to deſigne themſelves *advantages* by their *profeſſion*, and of all things hated the *croſs*, renounced *Chriſtianity*, when it was *perſecuted* and brought any *dangers* or *loſſes* upon them, ſo they are particularly marked out, 1 *Tim.* 6. 5. (that *chapter*, where the *Gnoſtickes* are named, *v.* 20. and their *character* particularly ſet down) to be ſuch as deem *Godlyneſs gain*, think the *Chriſtian profeſſion* brings men *ſecular advantages* of *liberty*, &c. and ſo cannot be ſo *ſingle hearted*, ſo wholly bent to *approve* themſelves to *God*, as S. *Paul* here profeſſeth to be. To this *interpretation* of the place I am inclined by *two* paſſages in the *Epiſtles* of *Ignatius*, which though they are omitted in the *Laurentian Copy*, are yet conſtantly to be found in *others*, and if they were put in by any *interpolator*, they may yet be of good uſe to us in this matter, there being no reaſon to *ſuſpect* the hand that inſerted them, of any *ill deſigne*, not yet of *ignorance* either of the *Gnoſtick hereſie*, or of the uſe of the *word*. The former place is in the *Epiſtle ad Magneſian.* where ſpeaking of the *Gnoſtick Judaizers*, *enemies of the croſs*, *whoſe God is their belly*, *minding earthly things*, *lovers of pleaſures*,

pleaſures, and not lovers of God; having a forme of godlineſs, but denying the power thereof, he addes, ὁι χριστέμποροι, τ̀ λόγον καπηλεύοντες, καὶ τ̀ Ιησοῦν πωλοῦντες, *Merchants of Chriſt, huckſtering the word, ſelling Jeſus,* going on to *other* parts of the *character* of the *Gnoſtickes, corrupters of women, coveting what belongs to others,* χρηματοφιλάπτες *greedy lovers of money.* The *ſecond* place is agreeable *in Ep. ad Trall.* There are, ſaith he, *ſome vain ſpeakers and impoſtors,* ὲ χριστιανοὶ ἀλλὰ χριστέμποροι, ἀπάτῃ ἐξαφέροντες τὸ ὄνομα τοῦ χριστοῦ, καὶ καπηλεύοντες τ̀ λόγον τῦ ἐυαγγελίυ— *not Chriſtians, but Merchants of Chriſt, carrying the name of Chriſt for deceit, huckſtering the word of the Goſpel,* and who theſe are, he ſpecifies in the *proceſs* of that *Epiſtle*; *Simon the firſtborn of Satan, Menander, Baſilides, the unclean Nicholaitans,* τοὺ ψευδωνύμους, *thoſe that are falſely named,* i. e. the *Gnoſtickes,* &c.

Chap. 3. *ver.* 7.

* Earthen veſſels.

* Or veſſels of ſhell.

Ibid. Note b. To the interpretation of ὀστράκινον in reference to *ſhells* of *fiſhes,* Adde, 'Tis true, the word ὄστρακος *teſta*, ſignifies not onely a *ſhell* (from whence thoſe kinds of *fiſhes* are called ὀστρακόδερμα, the *ſhell* to them ſupplying the place of *skin*, and ſome others ἁπαλόστρακα *ſoft ſhelled*, as καρκίνοι in * *Nemeſius*) but alſo πηλὸν ὀπτημένον *baked earth*, and *veſſel* of the *potter*, that hath paſt the *fire*, and is taken out of the *kiln*, and ſo *Theophylact* interprets it here, and ſo it frequently ſignifies in *authors*. The *difference* of ſuch σκεύη ὀστράκινα *earthen* ὀστράκινον.

* Περὶ φύσ. ἀνθρ. c. 2.

earthen ware from σκεῦη κεραμέως the *potters veſſels*, or πήλινα *veſſels of clay*, before they are *burnt*, whileſt they remain in the *potters* hand, in *moulding*, is ſet down exactly by * S. *Chryſoſtome* in his κατηχ. πρὸς τοὺς μελλ. φωτίζ. that the *former* if they be broken, ἐ λάβοι διόρθωσιν, *are not capable of recovery*, διὰ τὴν ἐκ τοῦ πυρὸς ἐγγινομένην αὐτοῖς ἄπαξ ἀντίτυπίαν, *becauſe of the hardneſs once gotten by the fire*, whereas the *other*, that are but of *clay unbaked*, and *unhardened*, if they be *ſpoiled* once, ῥᾳδίως πρὸς τὸ δόκιμον ἐπανέλθῃ χρῆμα, *they may eaſily by the skill of the potter be returned to ſome ſecond forme*. Whence, ſaith he, it is, that *Jer.* 19. 1. when the *prophet* was to *deſcribe* an *irreparable deſtruction*, he is bid to *figure* it by σκεῦος ὀστράκινον, ſuch a *veſſell*, or *bottle* of *earth*, *broken* to *pieces*, v. 10. But when he would put them in ſome *hope* of *reſtauration*, then *God* ſhewes σκεῦος πήλινον ἐν ταῖς χερσὶ κεραμέως γενόμενον, διαπῖπτον, *an earthen veſſel fallen when it is in the hands of the artificer*, c. 18. 2, 3. which he *takes up*, and *moulds anew*, the matter being yet *capable* of it. And this ſenſe, and notion of ὀστράκινον alſo the *place* will beare, and therefore I have now ſet them both down, and left the *Reader* to chooſe, which he ſhall think moſt *probable*.

* Tom. 6. p. 855. l. 10.

Chap. V. *ver.* 10.

[* The things done in his body.] Body and ſoul together, according to his actions, which in his life time he hath committed on his body and ſoul together.

* The things by the body, or the proper things of the body.

Ibid.

Ibid. ver. 11.

[We [aa] perſwade men.] aa.

Note aa. What πείθειν *to perſwade*] and peculiarly πείθειν ἀνθρώπους *to perſwade men*] ſignifies in theſe bookes, will be ſet down at large, Note on *Gal.* 1. 6. (ſee alſo Note on 1 *Joh.* 3. c.) *viz.* to *pacifie*, to *propitiate*, to *gain* in upon men, and obtain their *approbation* either of the *cauſe* they plead, or of *themſelves*, whom they deſire to approve to them; And though it be a very *obvious* & *commodious* ſenſe of theſe words [*knowing the terrors of the Lord we perſwade men*] that the conſideration of the *judgement* to *come*, is a very proper, forcible *ſuaſorie* to amendment of *life*, &c. Yet the *circumſtances* of the *context* rather incline it to the other notion of πείθειν, *knowing the judgement to come* to be ſo *exact*, that it deſcends to every *action* that is done, whether *good* or *bad*, we *Apoſtles*, who have a *weighty* task of duty lying on us, to *win ſoules* to *Chriſt*, are obliged to *purſue* this work, to *gain in upon men* as much as we can, to *approve* our ſelves to them in *all things*, that they may not be *ſcandalized* by any thing done by us, but *chearfully* lead on with a good opinion of our *preaching* and our *perſon*, this being very *uſefull* toward the *Apoſtolical deſigne* of working good upon men. Agreeably to which it followes in this ſame verſe, *we are made manifeſt to God, and I hope alſo to be manifeſted in, or, to your conſciences*, where *to be manifeſted* to *their*, or in *their conſciences*, is all one with this notion of *perſwading them*, i. e. *approving* himſelf to them. And to this matter

Πειθομεν ἀνθρώπους.

Πεφανερωμεθα.

that which followes, *v.* 12. pertains also, and therefore *Theophylact* interprets, πείθομεν ἀνθρώπους, *we perswade men*, by πάντα πράττομεν ὥστε μὴ σκανδαλίζαι τοὺς ἀνθρώπους, *we do all things that we may not scandalize men*, and again by σκάνδαλα θεραπεύομεν, *we cure* or *provide against scandals*, such as may *hinder* men in their *proficiency* in the *Gospel*.

Chap. VIII. *ver.* 18.

[The brother, &c.

The Euangelist, probably S. Luke—

Ibid. ver. 18.

*Declaration of your ready mind.

*Your forwardness of mind, or encouragement, προθυμίαν ὑμῶν bb.

Chap. 10. *ver.* 12.

[* Make bb our selves of the number.]

* Exalt, advance our selves.—

Assume any thing to my self, plead any worth of mine, or seek praise, &c.

Εγκρῖναι.

Ibid. Note bb. What ἐγκρῖναι signifies properly, is set down by *Budæus*, ἐντάττειν ἐγκαταλέγειν, *to choose*, or *admit any* into any *order*, as in *Aristides* τοὺς ἐπήλυδας θεοὺς μετὰ τῶν ἄλλων ἐνέκριναν, *they admitted the forain Gods with the others*, and in *Demosthenes* εἰς γερουσίαν ἐγκρίνεσθαι *to be chosen*, or *admitted into the Senate*. Thus ἐγκρίνειν, and ἀποκρίνειν are used, as in *Plato de leg.* 12. ἀποκρίνοντας νεότητι, τοὺς δὲ ἄλλους ἐγκρίναντες *rejecting some, and choosing others*. Hence *Hesychius* ἔγκριτος, ἐκλελεγμένος, ἐξειλεγμένος, the *participle* signifies *select*, or *chosen*, and so here ἐγκρῖναι ἑαυτὸν *to give suffrage to himself*, to *take* upon him, to be some *eminent* person.

Chap.

Chap. XI. *ver.* 5.

[Cheef Apoſtles.] Peter & John, the moſt eminent of the primary Apoſtles.

Ibid. ver. 9.

[* I aa was chargeable to no man.] I made not my wants known, I troubled none &c. aa. * I asked. importuned no man.

Ibid. Note aa. Κατενάρκησα, ſaith S. *Jerome* * *ad Algaſiam*, is a *Cilician* word, the full meaning of it here will be judged by that which *Ælian* ſaith of the *fiſh* called ναρκὴ, *the torpedo*, Ὁ ἰχθὺς ἡ ναρκὴ, ὅτι ἂν προσάψηται τὸ ἐξ αὐτῆς ὄνομα ἔδωκέ τε, καὶ ναρκᾷν ἐποίησεν, *the torpedo fiſh whatſoever it toucheth it gives it its own name, makes it to be benumm'd.* Now they which *ask* any thing of another, are *proverbially* ſaid to do that which the *torpedo* doth, to give a *chillneſs*, or *numneſs*, *Moleſtum verbum eſt & oneroſum*, *Rogo*, ſaith *Seneca*, *asking*, or *begging is very troubleſome, and burthenſome*, and therefore καταναρκᾶν which literally ſignifies to *chill* or *benumme* (and ſo in *Theocritus Idyll.* 7. ναρκᾶσιν ἀνιηρῆσι διδοὶς) doth in reſpect of this *conſequent*, ſignifie to *ask*, or *intreat*; and ſo here ἃ κατενάρκησα ἐδενός, *I begged*, or *asked of no man*, I *importuned no man*. * Q. 10. Κατενάρκησα.

Ibid. Note c. Of Βυθὸς Adde, *Theophylact* ſpeaks of ſome, that interpreted it of a *well*, called βύθος, *profundity*, becauſe of the *great depth* of it, wherein after his *danger* at *Lyſtra* he *hid* himſelf. Βυθὸς.

Chap. XII. *ver.* 7.

[A thorn in the fleſh.] A ſharp affliction, &c. inflicted on me by Satan and ſome inſtruments of his who dealt very roughly with me, beat me, impriſoned me, ſcourged me, &c. (ſee *Chryſoſt. Epiſt.* 15. *to.* 7. *p.* 101. *li.* 40.)

Ibid. ver. 9.

[My ſtrength is made perfect in weakneſs.] The greater thy preſſures are, the more viſible is the divine aſſiſtance; or, the more thy perſecutions are, the more is the Goſpel propagated by thee. (*Theophylact.*)

Ibid. ver. 10.

[When I am weak, then am I ſtrong.] The heavier the preſſures, the greater my ſupports; or, the more I ſuffer for the Goſpel, the more Proſelytes I gain to it. (*Theophylact.*)

Ibid. ver. 13.

I * was not burthenſome to you.] All hath been done without my asking or receiving any thing from you.

* Did not importune you, ſee c. 11. 9.

Chap. XIII. *ver.* 7.

[Not that we ſhould appear approved.] Not that I may have occaſion to approve my Apoſtolical power among you, by puniſhing offenders.

Ibid. ver. 8.

[We can do nothing againſt the truth, but for the truth.] Though we have no ability, &c. or we have no power or authority to puniſh thoſe, who do not offend, or if we do, God cooperates not with us in that act. (*Theophylact.*)

Ibid.

Ibid. ver. 9.

[For we are glad when we are weak, and ye are ſtrong, and this alſo we wiſh, your * perfection.]

And in this ſenſe the weaker we are, *i.e.* the leſs ſevere the leſs proofes we give of our Apoſtolical power, the better we are pleaſed, and the ſtronger, *i. e.* the more innocent and blameleſs ye keep your ſelves; having no delight in inflicting cenſures on offenders, but much rejoiced to ſee your innocence, and return to the peace of the Church, no one of you being broken off by Excommunication.

* Knitting together, ſee Note c.

Ibid. Note c. Of the notion of καταρτισμὸς for *compacting* in the 2d ſenſe by way of *reſtoring*, Adde, or *recovering* any that hath been *broken off* from the *Church* by any *fault*, or *criminous commiſſion*, eſpecially if he have been for that cauſe *cut off* by the *Governours* of the *Church*, i. e. *caſt* out by *Eccleſiaſtical Cenſures*. Καταρτίζειν.

To this 2d ſenſe belongs, *Gal.* 6. 1. *reſtore ſuch an one in the ſpirit of meekneſs*, i. e. either by *mild* reprehenſion, and *exhortation*, *recover* him to a ſenſe, and reformation of his *fault*, without proceeding to any *ſharper courſe*, or elſe in caſe of *greater ſeverity*, be ſoon mollified again toward him.

Ibid. Of κατάρτισις for *exhortation* or *friendly* advice, and παιδεία, *inſtruction*, Adde, Thus *Hippodamus* the *Pythagorean*, in his *book de Republ.* preſcribing *ſociety* or *meeting* together of *old* and *young*, in order to preſervation of *peace*, and *moderating* all ſorts of affections, he addes, ἐπειδήπερ τοὶ μὲν νέοι δέονται σωφρονισμῶ, καὶ καταρτύσιος, *becauſe young* Κατάρτισις.

men need to be taught sobriety, or *moderation*, and to have their *excesses corrected, and allayed*, καταρτύσιος, *correctione*, saith the *interpreter* in
p. 250. *Stobæus*, but that sure not by way of *punishment*, for the φρατριαὶ and συσσίτια, the *friendly meetings* and *feasts* were no places of *judicature*, nor instituted to any such like designe, but by way of *exhortation* or *friendly advice*, the *elder* to the *yonger*, who might have such an *authority* with them, καταρτύνειν (which is all one with καταρτίζειν) to *settle*, or *accomplish* them, bring them to a *staidness* and *stability* of *temper*.

On the EPISTLE to the *GALATIANS*.

Σύνταξις σολοικίζουσα. CHap. II. *Note* c. To the *examples* of neglect of *Syntaxis* in the *sacred writers*, Adde, So *Theophylact* on occasion of a reading in his *Copy Hebr.* 10. 1. οὐδέποτε δύνανται, in the *plural*, *they could not*, which we read δύναται in the *singular*, he acknowledgeth that so it must be read, as we *read*, ὅσον κατὰ τὸ τῆς γραμματικῆς ἀκριβείας ἀκόλουθον, *as far as concernes the consequence of Grammatical exactness*, i. e. in respect of the *Syntaxis*, ἵνα μὴ σολοικισμὸς ἀνακύψῃ *that there may be no solecisme in it* (for such it must be, in an *high* manner, if with his
Δύνανται. *Copy* we read δύνανται in the *plural*, and understand προσφέροντες, as he doth, for the *nominative* case to *govern* it) ἐπειδὴ δὲ, saith he, τῇ γραφῇ τεχνολογιῶν οὐδεὶς λόγος, *but because the*

the Scripture ſtyle takes no care of technical, i. e. *Grammatical, exactneſs*, καὶ ὅπως αὐτὸ νοήσωμεν, ὡς τὰ ἀντίγραφα ἔχουσι, *we may ſo underſtand it as the copies have it*, i. e. ſo as the *words* will yeeld a very *good* ſenſe, if onely the *Grammatical exactneſs* be diſpenſed with, *viz.* that *the offerers*, i. e. the *Levitical prieſts* cannot *perfect thoſe that come* (i. e. bring their *ſacrifices*) *unto them*. In which words his *opinion* and *teſtimony* is clear, *viz.* that the *ſacred writers* ſtood not upon ſuch *niceties*, as other *authors* do, bound not themſelves to the obſervation of *Grammatical* rules; And ſo frequently in S. *Hierome*; On the *Epheſ.* c. 3. *Quotieſcunque ſolœciſmos aut tale quid annotamus*, ſpeaking of the *Apoſtles writings*, and ſo *Ep.* c. 1. *qu.* 10. 2dly That *copies* were not to be diſturbed, or any *change* attempted in them upon this one *ſcore*, the avoiding of a *ſolœciſme* in the *period*. So the Learned Mr. *Bois* on *Act.* 27. 10. *Laudandi mihi videntur, quibus in ſacris Literis, vel ſolœciſmos manifeſtos, modò veritati nihil detraherent, religio eſſet emendare, they are to be commended that would not in the Scripture, mend manifeſt ſolœciſmes, ſo they do not hurt the truth of the matter*. And the ſame was the account of Dr. *Reynolds* a very *learned* man among us, when he was by Sir *Henry Savile* conſulted in a like matter. For when in preparing the *Edition* of S. *Chryſoſtome*, there were ſome *expreſſions* obſerved, unvaried in all *copies*, which yet were not allowable by any *rules* of *Greek Syntaxis*, and from thence a neceſſity appeared of either *receding* from all *copies* or elſe admitting of *falſe Greek*, the queſtion was propoſed to

that *Doctor*, whether it would be *derogatory* to that divine *writer* and *learned Orator* S. *Chryſoſtome*, to acknowledge, that he wrote *falſe Greek*, and his *anſwer* was, * *that ſuch writers were more carefull of the ſenſe than of the Syntaxis, and, ſo the former were perſpicuous, oft neglected the latter, eſpecially when the falſe Greek was moſt promptly intelligible* (as in the *inſtances* produced it *generally* was) adding, that indeed S. *Paul himſelf was guilty of the like*, out of whom he ſet down *two* places (for a δεῖξις) which were not reconcileable with the rules of *Grammatical Syntaxis*; The places have already been taken notice of in the *Epiſtles* to the *Coloſſians*, c. 3. 16. and *Epheſians*, c. 4. 2. To this I adde the obſervation of *Maimonides*, *More Nev.* l. 2. c. 29. *Unumquemque prophetam eâ linguâ, eâque loquendi ratione, quæ ipſi eſt familiaris & conſueta, impelli à prophetia ſua ad loquendum ei qui ipſum intelligit, that every prophet is by his prophecy impelled to ſpeak in that language and manner of ſpeaking which is familiar and cuſtomary to him*, i. e. (ſaith *Buxtorfe* out of the *Rabbins Commentaries*) *ſi propheta eſt Hebræus, impellit eum prophetia ut loquatur Hebraicè, ſi purum & ornatum ſermonem habet, eodem modo prophetiam ſuam eloquitur, ſi minùs ornatum, minùs ornatè quoque prophetiam ſuam profert, ſi Ephraimita Ephraimiticè, ſi Galilæus Galilaicè; If the prophet be an Hebrew, his prophecy impells him to ſpeak Hebrew, &c. if he have pure language he delivers his prophecy after that manner, if his language be leſs pure or eloquent, he doth deliver his prophecy leſs eloquently, if he be an Ephraimite, Ephraimi-*

* *Viros magnos τῷ νοεῖν intentos emendatam verborum ſtructuram ſæpe negligere.* See Note in Gen. p. 5. & 27. where after mention of the many ἀναπόλυθα and ἀνακόλουθα, he addes, *ne quis ſperet hæc omnia ad Grammaticæ normam dirigi.*

Ephraimitically, if a Galilean, he ſpeakes in that dialect.

Ibid. ver. 6.

[c In conference added nothing to me.] When they underſtood what I had done, they gave me no advice to alter any thing, nor ſaid any more to me than what I knew before.

Ibid. Note cc. What is the full meaning of οὐδὲν ἐμοὶ προσανέθεντο, *they added nothing to me*, is, I think, exactly ſet down by S. *Chryſoſtome*, in [ἐκ ἠναντιώθησαν, ἀλλὰ καὶ συνέπνευσαν καὶ συνεφώνησαν, *they oppoſed me not, but conſpired and accorded with me,* οὐ πλέον τι προσέθηκαν ὧν ἤδειν, *they added no more to me than I knew before*, μαθόντες ἐμὰ, οὐδὲν προσέθηκαν, οὐδὲν διώρθωσαν *when they had knowledge of my affaires, they neither added nor altered any thing in my courſe:* and this as a farther *explication* of what went before, that they *gave no appointment* for the *circumciſing* of *Titus*, that went along with *Paul*, and never had been *circumciſed*. And ſo in proportion to this ſenſe, followes his *notion*, ἀλλὰ τἀναντίον, *but contrariwiſe*,] not that they were *taught* by *Paul*, for they *needed* not that, but that they were too far from *blaming*, or *altering* any thing in his *practice*, that they not onely *approved*, but *commended* his whole *courſe*. οὐδὲν ἐμοὶ προσανέθεντο. ἀλλὰ τἀναντίον.

Ibid. ver. 9.

[Perceived the grace that was given unto me.] Approved and commended all that we did, or had done.

Ibid.

Ibid. ver. 10.

[The poor.] The Chriſtians in Judea, who were ſadly ſpoiled and waſted by their unbeleeving countreymen, 1 Theſſ. 11. 14. Heb. 10. 34. (ſee *Chryſoſtome.*)

Ibid. ver. 12.

[Fearing them, &c. Out of fear of ſcandalizing the Jewiſh Chriſtians, &c. (ſee *Theophylact* and *Chryſoſtome* interpreting it by a like phraſe, c. 4. 11. I am afraid of you leaſt I have beſtowed on you labour in vain.)

Ἐβίωνι. Chap. III. *Note* a. Read, If the *time* would agree, 'tis not improbable that ἐβίωνι] ſhould refer to ſome beginnings of the *hereſie* of the *Ebionites.* To the deſcription of them, in *Euſebius*, Adde, that they *taught* moreover, δεῖν πάντως τὰ νομικὰς θρησκείας, &c. *that Chriſtians had need of legal obſervations*, and not onely of *Faith* and *Chriſtian life to ſalvation.* Of the *folly* of following ſuch *teachers* as theſe, Adde, To this agrees the *ſtyle*, which he gives theſe *legal obſervances*, calling them ἀσθενῆ καὶ πτωχὰ στοιχεῖα c. 4. 9. *weak and poor elements*, in relation, as it ſeems probable, to that name of *Ebion* ſignifying *poor.*

Πτωχὰ στοιχεῖα.

Chap. IV. *ver.* 1.

[The heir, as long as he is a child.] The heir, which although his father is dead, is yet but a minor.

Ibid.

Ibid. ver. 15.

[* Where is then the bleſſedneſſe ?] And then how happy did you think your ſelves, &c. Or what is now become of all that, for which you were ſo taken notice of, and magnified among men, as the kindeſt and lovingeſt of any to your teachers, ſo kind, that I am able to bear you witneſs, that nothing was ſo pretious to you, but you would have parted with it for my ſake (*Theophylact.*) * What therefore is or was your happineſſe ?

Ibid. Note c. Read, Συσοιχεῖ is by *Theophylact* interpreted χειτνιάζει, ἄπτεται, *mount Sinai* being not *far* from *Jeruſalem*, but as he acknowledgeth alſo, it ſignifies *originally* to *walk along with*, &c. Συσοιχεῖ.

Chap. V. *ver.* 21.

[Revellings.] Night-revels in impure purſuits (ſee Note on Rom. 13. c.)

Chap. VI. *ver.* 1.

[Reſtore ſuch an one in the ſpirit of meekneſs.] Either regaine him by friendly advice, or elſe in caſe of cenſures inflicted, upon ſight of his contrition reſtore him to the peace of the Church again.

Note a. Of the *ſpirit* of *meekneſs*, Read, It is here this *milder* part of the *Apoſtolical office*, which is to pærcede the more *ſevere* and, if it be poſſible, to *prevent* it. 1. *Admonition* and *Reprehenſion*, which if they prevaile, there is no need of *proceeding* any farther, and 2. An *eaſie Admiſſion* to penitence, &c. To this 2d the word καταρτίζειν may incline, which we Πνεῦμα πραότητος. Καταρτίζετε.

we render *reſtore*, but ſignifies properly to *put in joynt*, &c. and ſo fitly belongs to the *reſtoring an excommunicate* perſon to the *ſociety* and *peace* of the *Church*; but yet not onely ſo, but ſignifies alſo to *recover* the offender to a *ſenſe*, and *reformation*, be it by *admonition*, *reprehenſion*, or any ſuch *milder* means.

Ibid. ver. 2.

[Bear ye one anothers burthens.] Eaſe one another, as much as ye can, as in a building every ſtone aſſiſts the next, helps to bear the weight that lyes upon it, and contributes its part to the ſupport of the whole fabrick, &c.

Ibid. ver. 3.

[Deceiveth himſelf.] Cheats himſelf, and perſwades no man elſe, but becomes ridiculous by his vanity.

Ibid. ver. 4.

[In himſelf alone.] Looking on himſelf abſolutely, and diſcerning how he is a better Chriſtian to day, than he was yeſterday.

b. *Ibid. ver.* 11.

[* How [b] large a letter.]

*With what kind of letters.

Πηλίκοις γράμμασι.

Ibid. Note b. What πηλίκοις γράμμασι ſignifies *Theophylact* hath expreſs'd his *opinion*. S. *Paul*, ſaith he, was *accuſed to preach* in other places for the *obſervation* of the *Moſaical Law*, contrary to what this *Epiſtle* contains. This forced him to teſtifie, what here he ſaith, under his *own hand*, that he did no where *preach* for the *Law*, c. 5. 2. and c. 6.

c. 6. 14. And therefore, whereas his other *Epistles* were oft written by an *Amanuensis*, and onely the *salutation* with his *own hand*, yet here, saith he, he was *forced* to write *all* himself, and that, as he will conjecture, though he was not *very well skilled in writing*, μὴ εἰδὼς ἄριστα γράφειν, saith he: And this, as he thinks, is noted by πηλίκοις γράμμασιν. πήλικος, is by *Hesychius* rendred ὅιος, ὁποῖος, ποταπὸς, not *how long*, or *how great*, but of *what manner*, what *sort*, noting the *quality* rather than *quantity*. And γράμματα are *letters*, meaning the *letters* of the *Alphabet*, and not so properly an *Epistle*. And accordingly, saith *Theophylact*, πηλίκοις, οὐ μεγέθους ὅτι δηλωτικὸν, ἀλλὰ τῆς ἀμορφίας τῶν γραμμάτων, it is not to denote the *length*, or *magnitude*, but the *deformity* of the *letters*, or *characters*, in which this *Epistle* was written, S. *Paul* being necessitated to write it all with his *own hand*. But now, granting, as we have reason, this to be the right notion of the *single* words, yet there is no necessity, either that this should be thus applyed to the *illness* of the *character*, or inlarged to the *writing* the *whole Epistle* with his *own hand*; That is not so much as *intimated* in any other place, or in any *antient record*, and this one place cannot conclude it, for πηλίκος notes the *sort* or *kind* of the *hand* indefinitely, not defining what it was, save onely that it was such as was *known* to be *his*. For so 2 *Thess*. 3. 17. the *writing* the *salutation* (some few words in the *close*) with his *own hand*, was, saith he, σημεῖον ἐν πάσῃ ἐπιστολῇ, *the token in every Epistle*, that by which it was *known* to be *his*. And so if here it be supposed, that the *whole Epistle* were written

Γράμματα.

written by an *Amanuenſis*, as far as to *c.* 6. *v.* 11. and then the *pen* taken into the *Apoſtles own hand*, and uſed by him to the end of the *Epiſtle*, he may well begin thus, Ἴδετε πηλίκοις γράμμασιν ἔγραψα *you ſee and know with what kind of letters I have written*, you *know* the *character*, that it is my *own hand*, under which it is, that I *teſtifie* all that is *before* written in the *Epiſtle*, particularly that which is in *anſwer* to the *calumnie* againſt me, as if I *preached circumciſion*, &c. in other places; which I have aſſured you, and *demonſtrated* by my *perſecutions* from the *Jewes*, that I do not; and to this purpoſe I here adde again, *under my own hand*, a *character* of your *Gnoſtick ſeducers*, v. 12, 13. and the *profeſſion* of my own *opinion* and *practice*, v. 16. 18. and again an *evidence* of my *doctrine* and *practice* from my *ſufferings*, v. 17. And thus the whole *difficulty* is ſufficiently explicated without *imagining* any more. Or if the ἔγραψα *I have written*] be thought to *conclude*, that he had written that which went before, and ſo the *whole Epiſtle*, I anſwer that it is poſſible he might, but not neceſſarily to be *concluded* by that for me of that word, becauſe if we ſtill reſtrain it to theſe *laſt verſes*, this will have perfect *truth* in it. For when he ſaith, Ἴδετε *ye ſee*] he muſt needs refer to that *point* of time, wherein his *Epiſtle* ſhould be *received*, and *read* by the *Galatians*, and then 'tis certain, that ἔγραψα *I have written*] will be as true of the *laſt verſes*, as of the *former* part of the *Epiſtle*; And ſo that *difficulty* is removed alſo.

Ἔγραψα.

Ἴδετε.

ON

On the EPISTLE to the *EPHESIANS.*

Chap. I. *ver.* 8.

[*Wherein he hath abounded.] *Which he hath made to abound, or abundantly powred out, ἐπερίσσευσεν.

Ibid. ver. 10.

[*That in the diſpenſation of the fulneſs of times.] To be peformed in theſe laſt and worſt times, when the ſinnes of men being advanced to ſuch an height, it might rather have been expected, that God ſhould proceed to execute vengeance on them. *For the diſpenſation or adminiſtration.

Chap. II. *ver.* 7.

[The ages to come.] All ages that ſhall follow this of the Apoſtles.

Ibid. ver. 15.

[Having aboliſhed--the enmity.] Having brought the beleeving Chriſtian Gentiles to that condition, that the Chriſtian Jewes ought not to look upon them as enemies, and perſecute them, as now the Judaizers do, for neglecting the Ceremonies of the Moſaical Law.

Chap. III. *ver.* 13.

[*I deſire that you faint not.] I that am perſecuted for preaching to the Gentiles (which the Jewes think unlawfull, and 'tis not ſtrange they ſhould, when it was a myſtery not formerly revealed to the very Angels, v. 10.) do deſire and pray firſt for my ſelf (as after he prayes for them, v. 16.) that I be not amated at any thing that befalls me in this cauſe; Or I do beſeech you, and pray for you, that you be not diſcouraged, &c. *Or I deſire or pray not to be troubled, or that I be not troubled, ſo the Syriack that my ſpirit be not troubled,

Chap.

Δόματα ἔδωκα.

Ἔδωκα.

Chap. IV. Of the cuſtome of *largeſſes* given in *triumphs*, Adde, So *M. Aurelius* gave *eight pound* a peece to the *poor* people, in the time of *triumph*. Of *Chriſts* giving his *largeſſes* the *gifts of the holy Ghoſt*, Adde, That which is here ἔδωκα *gave*, is in the *Greek* of the *Pſalmes*, 78. 19. ἔλαβες *received*, probably from the nature of the *Hebrew* לקח, which as it ſignifies to *give*, ſo 'tis to *receive* alſo, as in *Engliſh to take*] ſometimes ſignifies to *give*, and in *Greek* λῆμμα, and δῶρον are all one.

Κυβεία.

Note c. Of Κυβεία Adde, ſee *Theophylact*, who comparing the falſe *teachers* to κυβευταὶ *Dicers*, ſaith of them, that they do μεταδιδόναι ἀφελείας, ὥσπερ παῖδες, ὡς βούλονται, *remove the ſimple as they pleaſe, as at dice they can caſt what throw they have a mind to*; and this, ſaith he, is the κυβεία here ſpoken of, and the μεθοδεία πλάνης ὅπερ ἡ πλάνη, αὐτῶν μεθοδεία βούλεται, *whatſoever their deceitfull artifice's have a mind to.*

Ibid. ver. 14.

cc. [cc Lye in wait to deceive.]

* The managing of deceit.

Μεθοδείαι.

Note cc. What μεθοδεία ſignifies in this place may thus be collected. *Heſychius* ſeems to render it τέχναι *arts*, for ſo I ſuppoſe the words in his *Gloſſarie* muſt be mended, inſtead of μεθόδιται τέχνας reading μεθοδείας, τέχνας; for as to μεθόδιτας, that followes after, and is rendred τεχνίτας. Thus μεθοδεῦσαι in *Suidas* is τεχνάζεσθαι, ἀπατᾶν, *to uſe* any *artifice*, and to *deceive*. The word, ſaith * S. *Chryſoſtome*, is uſed ἐν λόγοις, ἐν ἔργοις, ἐν παλαίσμασι, in *ſpeeches*, in *works*, in *wreſtlings*. In *ſpeech* it

* Tom. 3. p. 879. l. 43.

it is ſet down by the *Rhetoricians* for one of the ἰδέαι λόγυ, ſee *Hermogenes*, περὶ Ιδέ. Τομ. α. p. 217. and becauſe theſe are all deſigned to the *working* on, and *perſwading*, the *auditors*, therefore μεθοδίαν τ λόγον] is thus to *contrive* the *ſpeech*, that it may probably be moſt *perſwaſive*, ſee *Chryſoſt. Tom.* 4. p. 416. l. 16. ἑτέρως δὲ αὐτὸ μεθώδευσε πραγματέτερον, *he otherwiſe dreſſed up the ſame thing* and propoſed it *more ſoftly*, or *calmly*, and *cunningly*. So *Tom.* 3. p. 495. l. 20. & p. 880. l. 1. ἐδέποτε φανερὰ πρόκειται τὰ ἁμαρτήματα ἀλλ' ἑτέρως αὐτὸ κατασκάζει μεθοδίων, τετέκι, πιθανὸν κατασκάζων τ λόγον, ἐπικαλύμμασι κεχρημένω, *he propoſes not ſins plainly, calling it idolatry*, &c. but *after another manner contrives and formes his ſpeech, ſo as it may beſt perſwade, by concealing what is likely to avert*. So in *Marcus Eremita* in his νηπτ. ψυχωφ. p. 941. D. μέθοδόν τινα ἐπιζήτεις, ἢ λόγυς παραινέσεως, *you deſired ſome method, and exhortatory diſcourſes*, i. e. ſome *colours* of *perſwaſion*. And the like *arts* of *diſſimulation* and *diſguiſe* as theſe, in all ſorts of *actions*, and particularly in *combates* are in like manner expreſs'd by this word μεθοδεία. So μεθοδείαι τ διαβόλυ, *Eph.* 6. 11. the *crafts* and *ambuſhes*, ὁμβυλαὶ, ἐνέδρα, δόλοι, *the treacheries, deceits, and cunning contrivances of the devil*. Accordingly ἀμεθόδευτος] is one, that is *not apt* to be *deceived* by any *ſubtilties, contrivances, concealements*, as in *Hermes Triſm.* l. 13. p. 32. ἀμεθόδευτος κριτής, a *moſt wiſe Judge*, that cannot be *impoſed* upon by any *artifices* of the *advocates* or *pleaders*. And thus in this place, the *craftyneſs* of men is deſigned εἰς μεθοδίαν τ πλάνης to the *mana-*

Μεθοδεία. διαβόλυ.

ging and *contriving* of their *falſe doctrine* ſo as they may be moſt likely to *perſwade* and *gain* upon *ſeducible* auditors.

Ibid. Note g. That [ὀργίζεσθε *be angry*] is not there *allowed*, but *ſuppoſed*, and ſo not *concluſible* thence to be *no ſinne*, to 1 *Cor.* 13. 4. Adde, And *Pſalm.* 2. 4. whence theſe words are recited from the *Septuagint*, 'tis certain, thoſe that are there ſpoken to, did *ſinne*, in being *diſpleaſed* at *Gods* ſetting up *David*, and their *rebellion* againſt him was but an *higher degree* of it, of which he forewarnes them in the *next words*, *ſinne not*, i. e. fall not into that *horrible ſinne*.

Χαραγὴν. *Ibid. Note* i. Of *ſealing* of *ſervants*, Adde, So ſaith *Theophylact* on *Rom.* 8. 10. Ὁ μὴ ἔχων σφραγῖδα, οὐκ ἔστι τοῦ δεσπότου τοῦ διὰ τῆς σφραγῖδος ἐκείνης δηλωμένου, *He that hath not the ſeal, is not the ſervant* or *goods of the Maſter, who is expreſs'd to be ſo by that ſeal.*

Chap. V. *ver.* 26.

[With the waſhing of water by the word.] Or baptizing us in the name of the Father and the Sonne and the holy Ghoſt. *Theophylact.*

Ibid. ver. 27.

[Without ſpot or wrinkle.] Purged from all ſpots, or newly contracted ſinnes, and ſtretched out from wrinkles, ſuch ſinnes as by long time of cuſtome and habit have been grown upon us, the former more eaſie, the latter more hard to be removed.

Ibid.

Ibid. ver. 32.

[But I speak of Christ and the Church.] This denotes, 1. The forming of the Church after the manner of Eve, out of Adams side. Adam was alone, God casts him into a dead sleep, then takes a bone out of his side, and makes a woman meet for him, and she is the mother of all living. So Christ being the second Adam, and alone also, he is cast into a dead sleep on the cross, and then out of his side the Church is formed; and she becomes his spouse, and so the mother of all living, in the spirituall sense. (See *Prosper de prædiction.* l. 1. c. 1.) 2dly The conjunction consequent to this marriage between Christ and his Church, &c. And so the Jewes say of the taking Eve out of Adams side, that it was to signifie the marriage of the most highest, God blessed for ever, who left his father in heaven (saith *Chrysostome*) to cleave to this wife this spouse of his the Church.

Ibid. Note e. Of the proverbiall use of ἐξαγοράζεσθαι τὸν καιρὸν, Take *Plutarch* who sets it down for an *Apophthegme* of *Scipio*; Ορῶν γὰρ τὴν ἀπόνοιαν τῶν πολεμίων, ἔλεγεν ὠνεῖσθαι τοῦ χρόνου τὴν ἀσφάλειαν, τὸν γὰρ ἀγαθὸν στρατηγὸν, ὥσπερ ἰατρὸν, ἐσχάτης δεῖσθαι τῆς διὰ τοῦ σιδήρου θεραπείας, *seeing the madness of the enemies, he bid them buy the safety of the time*, i. e. *avoid fighting with them at that season, for that it was with Commanders as with Physitians, who used not the sword or lance, but in extreme cures.* Thus S. *Chrysostome* interprets it by the *contrariety* to κινδύνους περιττοὺς ὑπομένειν, καὶ κέρδος οὐκ ἔχοντας, *undergoing superfluous dangers, and such as bring no gain*, and again he explains this exhortation by *paying tribute*, &c. And never *opposing* them in any thing, but in *preaching* the *Gospel*, Εν οἷς μὴ βλάπτουσι, μηδεμίαν αὐτοῖς

Ἐξαγοράζεσθαι.

Tom 4. p. 148. l. 12.

p. 146.

l. 33.

αὐτοῖς δίδοτε λαβὴν, in things wherein they hurt not, give them no occasion. Διὰ τὸ κήρυγμα μόνον ἔσται σοὶ πόλεμος, μηδεμίαν ἑτέραν ἀρχὴν ὁ πόλεμος λαμβανέτω. *The very preaching the Gospel shall bring their rage upon you, let it not take other beginning.* Thus in *Nazianzens* σηλιτεύτ. &c.

Ασωτία. *Ibid. Note* f. Of Ασωτία in the notion of *uncleanness*, Adde, So *Theophylact* Ασωτίαν ἀκολασίαν φησὶν, ἐκ γὰρ τῆς μέθης ἀκολασία τίκτεται, *It signifies incontinent lust, for that is begotten by drunkenness.*

Chap. VI. *ver.* 18.

[Supplication in the Spirit.] Prayer not so much for secular, as spiritual things (which *Theophylact* sets as the meaning of the phrase in the spirit.)

Υποδήματα. *Ibid. Note* b. Of *shooes* among *armour*, Adde. So * *Strabo* lib. 10. speaking of the *Cretian youths*, saith of them, that they did ἐσθῆτι καὶ ὑποδήσει πολεμικῇ χρῆσθαι, *use military attire and shooes.* Of the making them of *brass*, Adde, As also of *silver*, in *Virgil, l.7.*

* p. 331.

lin. 634.

Aut laeves ocreas lento ducunt argento,
They cover their bootes with silver.

ON

On the EPISTLE to the PHILIPPIANS.

IN the *Preface*, Read, the *Gnostickes*, the known enemies of the *cross* of *Christ*, c. 3. 18. (which are not for *confessing* a *crucified Saviour*, or a *persecuted faith*) joyning with the *Judaizing Christians*, were very ready to infuse their *discouragements*, perswading all to *Judaize*, ch. 3. 2. as among the *Galatians* they had done.

Chap. I. *Note* 2. Of *Philippi* being a *Metropolis*, Adde, So * *Photius*, Η Φιλίππων πόλις τ̃ Μακεδόνων επαρχίας μητρόπολις ὕσα, *The city of Philippi being a metropolis of the Province of the Macedonians*, and this expresly speaking of it, as it was in *Saint Pauls time*, *Act.* 16. 21. where the *inhabitants* of it, as of a *Romane Colony*, call them selves *Romans*. So S. *Chrysostome* on *Act.* 16. λέγει καὶ τοὺς τόπους, ἅτε ἱστορίαν ἐξηγούμενος, καὶ δεικνὺς πῶς ἐνεχρόνισε, καὶ ἐδείκνυσε ὅτι ἐν τοῖς μείζοσι. τὰς δὲ ἄλλας παρήει, S. *Luke sets down the places as writing an history, and shewing where the Apostle spent any time, he names onely the greater cities*, (such are *Metropoles*) *and passeth by the rest*, making *Philippi*, thus named, one of those *greater*. And this is supposed by the *antient writer*, under *Ignatius*'s name, *in Epist. ad Tarsens.* when he tells them to whom he writes, Ασπάζονται ὑμᾶς αἱ Εκκλησίαι Φιλιππησίων, *the Churches of the Philippians* in the *plural*, *salute you*, i. e. the *Churches* under that *Metropolis*.

Φιλιππήσιοι.
* Epist. 247.

Ibid. Of the *advance* of this, by being a *Colony* of the *Romans*, Adde, (And being so, tis not imaginable, it should be subject to *Thessalonica*, a city in another *Region*, * *an hundred and ten miles* off from it, which was no *Colony*) As when in *Palestine*, *Cæsarea Stratonis* became a *Colony* of the *Romans*, called *Colonia Prima*, *Flavia* by * *Pliny*, *à Vespasiano deducta*, *the Prime Colony called Flavia*, as *being brought thither by Flavius Vespasianus*, it became also, in respect of the *Ecclesiastical Government*, a *Metropolis*, under which *Jerusalem* it self was. For that many cities became *Metropoles*, &c. The truth is Κρηνῖδες, or Δάτος which was now changed and *advanced* into *Philippi*, and a *Metropolis* of *Macedonia*, by being a *Colony* of the *Romans*, was originally a city of *Thrace*, and so is affirmed to be by *Stephanus* περὶ Πολ. And so * *Scylax Caryandeus*, among the cities of *Thrace* hath Δάτον πόλις ἑλληνὶς, next after *Neapolis*. And * *Eustathius* on *Dionysii* Περιηγ. to the same effect, Δάτον πολιν ἔνδοξον περὶ τὴν τοῦ Στρυμόνος παραλίαν, seating it on the *banke* of *Strymon*, where * *Pomponius Mela* in his description of *Thrace* placeth *Philippi*, and so doth *Plinie Nat. Hist.* * l. 4. in his Survey of *Thrace*; *A Strymone— intus Philippi Colonia.* And so *Dio* describing *Pangaum Montem in Thrace* saith 'tis *close by Philippi.* But granting all this of the *former* times, 'tis yet certain that at the time of S. *Pauls* converting this *city*, it was changed from the *antient* forme, *first* it was a *Roman Colony*, and the *inhabitants* thereof Ῥωμαῖοι *Romans*, *Act.* 16. 21. and in that state, made a *Metropolis* of the *adjoyning* part of *Macedonia*

* *Vid Anton. August. Itinerar.* p. 103.

* *Nat. Hist.* l. 1. c. 13.

* *In Peripl.* p. 26.

* p. 74.

* *De situ Orb.* l. 11. c. 2.

* c. 11.

Macedonia where the *Roman Prefect* kept his *assises* for all that *meis*. According to this *Division* saith * *Ulpian*, *In provincia Macedonia Dyrracheni, Cassandrenses, Philippenses Italici Juris sunt.* This may be illustrated *à pari*. *Nicopolis* is by * S. *Chrysostome* affirmed to be a *city* of *Thrace*, Νικόπολις ἡ Θράκης ἐστὶ, and so by *Theodoret* τῆς Θρᾴκης ἐστὶ Νικόπολις, τῇ δὲ Μακεδονίᾳ πλάζει, *Nicopolis is a city of Thrace, but borders on Macedonia*, (in like manner as *Philippi* did) and yet in the *Subscription* of the *Epistle* to *Titus* we read ἀπὸ Νικοπόλεως τῆς Μακεδονίας, *from Nicopolis of Macedonia*. This may serve to give account of the *varieties* which seem to be among *writers* about this *city*. And as in *Civill*, so in *Ecclesiasticall divisions*, &c. Those cities were *cheef* and *Metropoles*, where the *Gospel* was *first planted*, &c. In which respect of the πρωτοκλησία *priority of conversion* to the *Faith*, and being S. *Pauls* ἀπαρχαὶ *first-fruits* in that region, some *privilege* belongs to *Philippi* even before *Thessalonica*, that *cheef Metropolis* of *Macedonia*, *viz.* that *Philippi* was the *Elder sister* in the *Faith*, and so in *that* respect, though not in *others*, the *Prime Metropolis of Macedonia*. Hence it is, that the *liberality*, &c.

* *In L. in Lusitan.*

* *Tom* 4. p. 405. l. 36.

Ibid. Note b. Of *Epaphroditus* affirmed by *Theodoret* to be *Bishop of Philippi*, Adde, And so by **Theophylact*, διδάσκαλον *Doctor*, which that it is the *title* of *Bishop*, we have formerly shewed, *Note* on 1 *Cor.* 12. c. This *Epaphroditus* appears, *ch.* 4. 18. to have been with *Paul* at this time, when he wrote the *Epistle* (so saith *Theophylact*, that the *Clergy* Ἐπαφρόδιτον

* *On ch.* 2. 25.

are mentioned in this, and in no *other Epiſtle*, becauſe they had ſent *Epaphroditus* with *neceſſaries* for the *Apoſtles* uſe) and to have carried the *Epiſtle* back to them, &c.

Ibid. ver. 15.

[Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.] Some indeed envying the dignity which God hath beſtowed on me, by giving ſuch ſucceſs to my preaching, now that they ſee me under reſtraint preach the Goſpel of Chriſt by way of emulation, hoping and endeavouring to get that glory to themſelves; And ſome do it out of good liking of what I have done, and out of a pious intent, deſiring ſincerely to maintain what I have preached.

Verſ. 16.

[The one preach Chriſt of contention not ſincerely, ſuppoſing to adde affliction to my bonds.] The former ſort of theſe do it out of unkindneſs to me not out of deſign ſeriouſly to advance the ſervice of Chriſt, but eſteeming of me by their own affections, they ſuppoſe they ſhall gall and greive me thereby, and ſo adde to my preſent ſufferings.

Verſ. 17.

[But the other of love.] But others out of a ſincere kindneſs toward me, and the Goſpel.

Verſ. 23.

h.

[Having a deſire * to h depart.] Having before mine eyes the benefit of death as of a return to my cœleſtial countrey.

* Go home, or return

Ibid.

Ibid. Note h. Of the notion of ἀναλύειν Ἀναλύειν.
Adde, ἀναλύειν ἐντεῦθεν in *Palladius* (*Hiſt. Lauſiac.* p. 506. A.) *to looſe from thence*, or moſt properly *reverti*, to *return*, or *retire homeward*, alluding to *Eccleſ.* 12. 7. where the *body returnes to the earth as it was*, to the place, from whence *originally* it came out, and ſo the *ſpirit unto God, that gave*, or firſt *breathed* it into the *firſt* man. And ſo ordinarily in *Chriſtian Authors* &c. taken from *mariners* who are ſaid λύειν *to looſe* from the *haven*, when they *go out*, *orum ſolvere*, and abſolutely *ſolvere*, to *looſe*, and when they do this by way of *return homewards*, then 'tis properly ἀναλύειν. So *Lu.* 12. 6. ἀναλύεσιν ἀπ' γάμων, *is coming home*, *returning* from the *marriage feaſt*. So 2 *Mac.* 8. 1. ἀναλελυκὼς ἀκόσμως *retiring diſorderly*. So the *method* of *reducing concluſions* to their *principles* is by *Ariſtotle* ſtyled ἀναλυτικὴ, ἡ ἐκ γνωσῶν εἰς τὰς ἀρχὰς ἐπάνοδος, ſaith * *Philoponus*, and again ἡ ἐκ τῶν ἀδήλων ἀναδρομὴ ὅθι τὰς ἀρχὰς *a returning*, or *running back from the concluſions or effects to their Principles*, adding that it is a *metaphore* ἀπὸ τῶν ἀπὸ δημίων, καὶ ἀποσφαγέντων εἰς τὰ οἰκεῖα, *from travailers returning to their homes*, and εἰς τὰ οἰκεῖα ἀπὸ τῶν ξένων ἐπάνοδος, ἀνάλυσις λέγεται, *a returne from ſtrangers to ones own home is thus ſtyled.*

* In 2 Poſte

Ibid. Note g. Of the notion of, καρπὸς ἔργου Καρπὸς ἔργου.
for *worth my labour*, Adde, So *Theophylact* renders it, ἐκ ἄκαρπον *not fruitleſs*, καρποφορῶ δὲ, ſaith he, *for I bring forth fruit by this means.*

Chap.

Chap. II. *ver.* 15.
[* Ye ſhine.]

* Or ſhine ye, for ſo *Theophylact* interprets φάινεσθε in the Imperative.

Μορφὴ.

Ibid. Note a. Of the notion of μορφὴ for a *reall forme* not onely an *appearance*, Adde, Thus doth *Theophylact* interpret it, Μορφὴ γὰρ θεοῦ ἡ οὐσία λέγεται, *the forme of God ſignifies his eſſence*, ὥσπερ μορφὴ δούλου ἡ φύσις, *as the forme of a ſervant is the nature of a ſervant.*

Ibid. Note c. Of the notion of μετὰ φόβου καὶ τρόμου *with fear and trembling*] for μετὰ ταπεινοφροσύνης *with humility*, Adde, And is confirmed by * S. *Chryſoſtome*, uſing it of the *Angels*, Ἀγγελικαὶ δυνάμεις παρίστανται μετὰ φόβου καὶ τρόμου, οἱ Κερουβὶμ καταπετάζοντες τὰ πρόσωπα οἱ Σεραφὶμ κράζοντες τρόμῳ, ἅγιος, ἅγιος, ἅγιος Κύριος, *the Angelical powers aſſiſt with fear and trembling, the Cherubims hide their faces, the Seraphims cry with trembling, holy, holy, holy Lord*, &c.

* *Hom* 31. *de natali Dom.*

Ibid. ver. 20.
[* No man like ee minded.]

ee.

* No perfect friend.

Ἰσόψυχος.

Note ee. The notion of ἰσόψυχος among *Greek authors* is clear all one with ἴσος ἐμῇ ψυχῇ, *equal to my ſoul*, a *ſecond ſelf*, moſt *dear* to me, ſuch as *Patroclus* to *Achilles* in *Homer*, whom, ſaith he, *I love* ἴσον ἐμῇ κεφαλῇ *equal to my head* or *life*. Thus alſo the *Greek interpreters* of the *Pſalmes* uſe it *Pſal.* 54. 14. σὺ δὲ ἄνθρωπε ἰσόψυχε, ἡγεμών μου καὶ γνωστέ μου, *thou my companion, my guide, and my known friend.* This therefore in all reaſon is to be the meaning of it *here* alſo, not to expreſs what *care Timothy* had of the *Philippians* (for that is ſaid in the

the *next* words, ὅστις γνησίως τὰ ὑμῶν μεριμνήσει, *who will ſincerely take care of your affaires*) but how *dearely valued* he was by *Paul*, ſo that when he came to them, they ſhould think a *ſecond Paul* was come to them. If there were any *difficulty* in this *rendring* or place for *conjecture*, a man might gueſs S. *Paul* to have written either σύζυγον or ἰσόζυγον, the *firſt* uſed by this *Apoſtle* in this *Epiſtle*, c. 4. 3. γνήσιε σύζυγε, *true yokefellow*, and the *latter* of the ſame *ſignification*, he that *drawes in another yoke*. So I ſuppoſe the *Gloſs* in *Heſychius* muſt be read, not ἰσοζύγιον, ἴσον ζυγῷ ἀντίσηκον, but ἰσόζυγον, ἴσον ζυγῷ, ἀντίζυγον, and ſo in *Phavorinus* alſo. But there is no reaſon to doubt the *reading* ἰσόψυχον] nor to fly to this, or any other uncertain *conjecture*.

Ibid. Note f. Blot out what is ſaid of the word [ψυχὴ] to the end.

Chap. III. *ver.* 2.

[Evill workers.] That live themſelves in all villany, I mean the heretical Gnoſtickes, v. 18.

[Beware of the Conciſion.] Others alſo there are to beware of, as with whom the Gnoſtickes combine, *viz.* The Jewiſh beleevers, which ſtill obſerve the Moſaicall Law, and require all to Judaize, and perſecute them that do not. Theſe take upon them to be the circumciſion, but are onely the conciſion, thoſe that tear the Church in peeces, condemne and ſeparate from their brethren, Rom. 14.

Verſ. 5.

[* Circumciſed the eighth day.] Having been circumciſed at eight dayes old, on—— as the Law preſcribes the native Jewes, and ſo no proſelyte, my parents, &c.

* My circumciſion περιτομὴ

Verſ.

Verſ. 12.

* In as much as, ἐφ' ᾧ

[* That for which.]

Κατατμὴ. *Ibid. Note* b. Of the notion of κατατμὴ for *dividing* or *cutting* aſunder the *Church*, Adde, ſo ſaith *Theophylact*, ἡ ἐκκλησία ἐπειρῶντο κατατέμνειν, *they endeavoured to cut aſunder the Church of Chriſt.*

Chap. IV. *ver.* 15.

[Communicated.] * Having received of me ſpiritual things communicated their carnal things.

Βίβλος ζωῆς. *Ibid. Note* a. Of *names written in the book of life*, Adde, ἐν τῇ γνώσει καὶ κρίσει θεοῦ, *in the knowledge and judgement of God*, ſaith *Theophylact*, (or elſe, ἤδη ἢ ζωὴν αὐτοῖς ἐπεψηφίσατο ἐντεῦθεν, *that from thence God had already adjudged life to them, as when it is ſaid, he that beleeveth not, is condemned already, and ſo inſcribed in the book of death.*)

Ibid. Of *Demas*, Read (not that he *Apoſtatized*, ſee 1 *Tim.* 3. *Note* a. but) being one of them, *Col.* 4. 14. and *Phil. ver.* 24. *forſook* the *imployment*, 2 *Tim.* 4. 10.

Ηκμακῖσθε. *Ibid. Note* d. Of S. *Chryſoſtomes* notion of ἠκμακῖσθε, for *wanting ability*, Adde, And this ſaith he, and *Theophylact*, ἀπὸ κοινῆς συνηθείας, *taken from common uſe of ſpeech, as when we ſay*, στενοχωρία μοὶ ἐπῆλθε, κακὸς καιρὸς τῦν ἔστι, *ſome ſtreights have come on me, it is now an ill ſeaſon with me.* So *Pindar* in *Olymp.* Καιρός. Πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶντε καὶ

πῦρ

τῶν χωμένων, *Riches embroydered or ſprinkled variegated with virtues gives ability of many things.*

On the EPISTLE to the *COLOSSIANS.*

CHap. II. *Note* d. Of χειρόγραφον, Adde, Tis that which the *Rabbins* call שטר חוב & שטר, *cautio debitoris, an obligation, ſcriptura; vel literæ quibus continetur poteſtas quam alius alii tradit,* ſaith * *Elias Levita, a writing in which is contained a power which one gives another over him.* Χιρόγραφον.

Ibid. Of δόγματα in the notion of *doctrines of Chriſt,* Adde, as (*Theophylact* acknowledgeth, rendring it by τῇ πίστει *by Faith,* and τοῖς τῆ πίστως δόγμασι *doctrines of Faith.* Δόγματα.

Ibid. Note h. Of the *doctrines* of the *Angelitæ* concerning the *interceſſion* of *Angels,* Adde, And this of the *Mediatorſhip* of *Angels* was among the *Platoniſts* a ſpecial part of *doctrine.* Πᾶν τὸ δαιμόνιον, ſaith *Plato* in *Sympos.* μεταξύ ὂν θεῦ καὶ θνητῦ, ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιδόσεις τε καὶ ἀμοιβὰς τῶν θυσιῶν, *Every demon or Angel is betwixt God and man, declaring and delivering to God the things of men, and to men the things of God, the prayers and ſacrifices of the one, and the commands and returnes to their ſacrifices from the other.* Ἀγγέλων δρησκ.

And

And again, Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἡ ὁμιλία, καὶ ἡ διάλεκτος τοῖς πρὸς ἀνθρώπους, καὶ ἐγρηγορόσι καὶ καθεύδουσι, *God converseth not with man, but all the converſation and diſcourſe betwixt God and man is by Angels, both in time of waking and ſleep.* And this and the like being the *doctrine* of thoſe *philoſophers*, may well be referred to *v.* 8. under the ſtile of *Philoſophie* and *vain deceit.*

Φιλοσοφία.

Ibid. Note i. After the words of *Clemens conſtit.* ὅπως περιόμενοι, &c.] Read, *that being ſtreightned and collar'd up* (χλοιὸς, δεσμὸς ὅπερ αχήλιος, ſaith *Heſychius*) *they might keep from idolatry.*

Ibid. To the *Teſtimonies* of the *Antients* concerning the *Chriſtians* performing ſome things *more* than is *required*, Adde *Theophylact*, ὑπερβαίνουσι πολλοὶ πολλὰ τῶν ἐπταγμάτων, *many Chriſtians exceed many of the precepts.*

Ἐθελοθρησκία.

Chap. IV. *ver.* 6.

[With grace, ſeaſoned with ſalt.] Graclous, pure Chriſtian, or cheerfull and merry, but then as it is ſuch on one ſide, ſo muſt it be alſo ſavory, diſcreet, &c.

ON

On the firſt EPISTLE to the *THESSALONIANS.*

Chap. II. *ver.* 3.

[In guile.] In deſigne to rayſe ſeditions, &c. as many of their falſe Chriſts had done.

Note a. Of the notion of κενὸς for *fallacious, treacherous*, Adde, And then *v.* 3. he expreſly addes to this matter, ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, *Our exhortation was not out of deceit, or that I might deceive.* Κενὸς

Note c. Of the *active* notion of πλάνη for *ſeducing others.* Adde, Thus *Theopylacts gloſs* intimates, οὐκ ἀκέδαρτόν τι διδάσκω, ſaith he, διὰ τὰ τῆ μάγων καὶ γοήτων, *I teach not any impurity, ſuch as are the doctrines or practices of the Magi and Sorcerers.* Πλάνη.

Ibid. ver. 8.

[So, ff being affectionarely deſirous.] ff.

Note ff. *Theophylact* is ſo peremptory for *another* reading in this place ὁμειρόμενοι, inſtead of ἱμειρόμενοι, that I cannot but ſet it down, Ομειρόμενοι ὑμῶν, ſaith he, τετῆσι περσδεδεμένοι ὑμῖν, καὶ ἐχόμενοι ὑμῶν, παρὰ τὸ ὁμοῦ καὶ τὸ εἴρω τὸ συμπλέκω, The *phraſe* ὁμειρόμενοι ὑμῶν, ſignifies *bound*, or *cloſe*, or *near to you*, from the word ὁμοῦ *together* and εἴρω which ſignifies to *bind together*; Adding that ſome have read it ἱμειρόμενοι for ἐπιθυμοῦντες *deſiring* οὐκ ἔστι δὲ *but that it is not ſo.* Ἱμειρόμενοι

If

If his meaning be, that ἱμειρόμενοι doth not ſo *ſignifie*, I ſuppoſe his *authority* will not prevaile againſt the *known* uſe of the word, and the expreſs *Gloſſarie* of *Heſychius*, Ἱμείρεται, ἐρᾷ, ἐπιθυμεῖ, ποθεῖ, it ſignifies to *love*, to *deſire*. But if his meaning be that ἱμειρόμενοι is not the *right reading*, then unleſs we know what *copies* he had to *authorize* that *confidence*, there will be no reaſon to *conſent* to it, and yet as little cauſe to make a *controverſie* of it, the ſenſe being either way the *ſame*, the word ὁμείρονται rendred by *Heſychius*, juſt as ἱμείρονται is, for ſo in him, all that we find of that word is, Ομειρόμενοι, ὁμείρονται. ἐπιθυμοῦσιν, It ſignifies to *deſire*, as the other before had done.

Ibid. ver. 17.

*For a ſpace for ſome time πρὸς καιρὸν ὥρας.

[*For a ſhort time.] Ever ſince I was firſt with you, and driven ſuddenly from you, Act. 17. 5. 10.

Ibid. ver. 18.

[Satan hindred us.] Some difficulty or other from time to time was interpoſed by the inſtruments of Satan the obſtructors and perſecutors of the Goſpel.

Chap. IV. *ver.* 4.

[That every one ſhould know.] Every one by ſtudy and by exerciſe, or practice, to learn, and enable himſelf.

Ὑπερβαίνειν. *Ibid. Note* b. Of the uſe of ὑπερβαίνειν for *unnatural, uncleane exceſſes*, Adde, *Theophylact*, though he acknowledge the phraſe to belong

long to matters of *uncleanneſs*, and ſo interprets, ἐν τῷ πράγματι, ἐν μίξει, yet thinks it belongs peculiarly to μοιχεία *adultery*, which, ſaith he, is here fitly called πλεονεξία and παρέβασις (I ſuppoſe it ſhould be read ὑπερέβασις, that it may be anſwerable to ὑπερβαίνειν) *becauſe God*, ſaith he, *hath allowed every man his wife*, καὶ ὅρους πέπηξε τῇ φύσει, *and defined bounds to nature*, τὸν μίξιν τοῦ πρὸς μίαν γυναῖκα ἐκνίλω, *that he ſhould content himſelf with that one woman*, and he that doth not, he may properly be ſaid *to exceed*, and to *deſire inordinately*, καὶ ταῦτα κατὰ ἀδελφοῦ, and this peculiarly, *againſt*, or *to the wronging of his brother*. But the *ſin* here mentioned being a *ſpecification* of what was meant by πάθος ἐπιθυμίας, and an *inſtance* of the *practice* of the *heathens that knew not God*, *v.* 5. and preſently attended with *Gods being an avenger of all ſuch things*, v. 6. it will not ſo reaſonably be reſtrained to *adultery*, but be taken for thoſe *foul ſins*, for which the *Gentiles myſteries* were ſo *famous*, and for which *Gods judgements* remarkably *fell* upon them, and muſt in like manner be expected to fall on *Chriſtians*, that are guilty of them. To theſe S. *Chryſoſtome* applies the *phraſe*, *Tom.* 11. p. 24. l. 13. πᾶν δὲ ὑπερβαίνον τὸν παρὰ θεοῦ πάντας νόμους, τῶν ἀλλοκότων ἐπιθυμεῖ καὶ ἃ νενομισμένων, *He that exceeds the Lawes ſet by God, deſires ſtrange and not regular things.* I ſhall here adde, how the *Biſhops* of *our Church* in the *daies* of *Henry* 8. thought fit to *interpret* or *paraphraſe* this place, in the *book* named *A neceſſary Doctrine and erudition for any Chriſten man.* In the diſcourſe of *Matrimony*, where falling on mention of this *text*

of *Scripture*, they thus expreſs this part of it, [*that no man ſhould craftily compaſs, and circumvent his brother to obtain his fleſhly luſts*] where it is evident, what they underſtood by the whole *phraſe*, particularly by ἐν τῷ πράγματι, *to obtain his fleſhly luſts*, agreeably to what we have here noted.

Ibid. ver. 16.

[With the voice of the Archangel.] And the Archangel that hath other Angels under him ſhall call them to be ready at the preſence of the Judge, to ſummon all the world, &c.

Ibid. Note c. Of the notion of θεοδίδακτοι εἰς τὸ ἀγαπᾶν, that their *Chriſtianity expreſly obligeth*, and is *deſigned* to this *end* of *impreſſing* this *duty* on them of *loving one another*, Adde, Thus S. *Chryſoſtome* applies the words of the *Prophet, they ſhall be all taught of God*, to the *perſpicuity* and *plainneſs* of the *Evangelicall precepts*, * σαφῆ καὶ δῆλα τὰ παρ' ἑαυτῶν κατέστησαν ἅπασιν, ὅτε κοινοὶ τῆ οἰκουμένης ὄντες διδάσκαλοι, ἵνα ἕκαστος καὶ δι' ἑαυτῦ μανθάνειν δύνηται ἐκ τῆ ἀναγνώσεως μόνης τὰ λεγόμενα, καὶ τῦτο προαναφωνᾶν ὁ προφήτης ἔλεγεν, ἔσονται πάντες διδακτοὶ Θεῦ, καὶ ὃ μὴ εἶπῃ ἕκαστος τῷ πλησίον ἑαυτῦ, &c. *The Apoſtles as common Doctors of the world propoſed to all things perſpicuous and manifeſt of themſelves, that every one might by bare reading learn them, and to this the prophet agrees ſaying, they ſhall be all taught of God, and ſhall not ſay every one to his neighbour*, &c.

* To. 5. p. 244. l. 25.

Chap.

Chap. V. *ver.* 16.

[Quench not the ſpirit.] When ye ſee gifts in others, by which they appear to be true teachers, ye muſt not have the ſame averſion to them, that ye would to falſe prophets.

Ibid. Note e. Of the notion of εἶδος for *kind*, not *bare appearance*, Adde, *Theophylact*, μὴ τοῦτο ἢ ἐκεῖνο, ἀλλ' ἁπλῶς παντὸς πονηροῦ εἴδους, καὶ ἁμαρτήματος, *fly from all ſimply not from this or that, from every lying prophet and from every ſinne.* So * *Leontius de ſect.* πρόξ. γ. ſpeaking of the *hereſie* of the *Manichees*, which *choſe the worſt things* ἐξ ἑκάστης αἱρέσεως *out of each hereſie*, he addes, ὃ φείδεται οὐδὲ εἰδωλολατρείας, ὃ παντὸς εἴδους κακοῦ, *it abſtains not even from Idolatry, nor from any ſort* (not *ſhew* or *appearance*, but *kind* or *ſort*) *of evil.* Εἶδος. * Bib. Pat. Græc. t. 1. p. 503. B.

Ibid. Note f. Of the *diviſion* of the *whole man* into *body, ſoul*, and *ſpirit*, Adde *Marcus Eremita* περὶ μετανοίας τελειωτὴς ὑπόστασις σωματικὸς, ψυχικὸς καὶ πνευματικὸς *the three parted hypoſtaſis of body, ſpirit, and ſoul.* Ολόκληρον ἡμῶν. p. 907. D.

Ibid. Of the notion of ψυχὴ for the *will* among the *Septuagint*, Adde, This *Thalaſſius*, *Cent.* 2. 27. calls ψυχὴν πρακτικὴν the *practical ſoul*, *viz.* the *beginning* of *Action*, for ſuch the *will* is. And that this, &c. Ψυχὴ.

Ibid. Of this *Philoſophy concerning the parts and diviſion of man*, before the *teſtimonies* out of *Irenaus*, Adde, This * *Nemeſius* cites from *Plotinus*, ἐκ τριῶν τὸν ἄνθρωπον συνεστάναι, σώματος καὶ ψυχῆς καὶ νοῦ, *that the man is made up of three, body, ſoul, and mind*; And he affirmes *Apollinarius Biſhop of Laodicea* to have *followed* him in it. * Περὶ φυσ. ἀνθρωπ.

Ibid. Of the *fruits* of the *ſpirit, conceived, when the Spirit gets the conſent, and embraces*
* *Cent.* 2. 27. *of the will*, Adde, And ſo * *Thalaſſius* having compared the *will* under the title of ψυχὴ πρακτικὴ the *practical ſoul*, or *beginning* of *action*, to a *woman*, addes, Ἡ ὁ νῆς συγγενόμενος ἀποτίκτει τὰς ἀρετὰς, *with which when the mind joynes, it brings forth virtue.*

On the ſecond EPISTLE to the *THESSALONIANS.*

Ανδρακος ἁμαρτίας.

CHap. II. *Note* e. Of ἄνδρωπος ἁμαρτίας, *man of ſinne*, that it notes ſome *Magician*, Adde, *Theophylact*, who ſaith of him, Ἄνδρωπός ἐστιν ἔχων Σατανᾶν ἐν ἑαυτῷ δι' αὐτοῦ ἐνεργοῦντα, *'tis a man that hath Satan in him working by him.*

Ο Αντίχρις-ος.

Ibid. That *Simon* and the *Gnoſticks* were *Anti-Chriſt*, Adde, And accordingly *Theophylact* ſpeaking of the *myſtery of iniquity*, Ἀρχὴν εἴληφε, ſaith he, ἡ δὲ Σίμων καὶ Νικόλαος οἱ ἀρξάμενοι τὰ τοῦ Αντιχρίστου ἐνήργων, *the myſtery of iniquity was already begun, for Simon and Nicholas leaders of hereſies did work the works of Antichriſt.*

Σέβασμα.

Ibid. Note f. Of σέβασμα for the *thing worſhipped*, Adde, So ſaith *Theophylact*, σεβάσματα ἤτοι εἴδωλα, *worſhips*, i. e. *Idols.*

Ενεργεῖται.

Ibid. Note i. Of the notion of ἐνεργεῖται for *is all ready acted*, Adde, So *Theophylact*, Ἀρχὴν εἴληφε, *hath received its beginning.*

ON

On the first EPISTLE to *TIMOTHY.*

Chap. I. *ver.* 19.

[Concerning faith have made shipwrack.] Have afterwards fallen into foul errors in point of faith.

Verſ. 20.

[That they may learn not to blaſpheme.] That they may reforme, and recover from that very evil courſe, in which they are both for faith and manners.

CHap. II. *Note* b. Of the *Jewes waſhing* constantly before *prayers*, Adde, So *Ariſteas*, Ὅσοι δὲ πᾶσι τοῖς Ἰουδαίοις, ἀπονιψάμενοι (I ſuppoſe it ſhould be ἀπονιψαμένοις) τῇ θαλάσσῃ τὰς χεῖρας, ὡς ἂν ηὔξαντο πρὸς τὸν Θεὸν, *It is the cuſtome for all the Jewes to waſh their hands whenſoever they pray to God.* Ὅσιοι χεῖρες. * *Hiſt.* 70. interpret. p. 890 D.

Chap. III. *Note* b. Of μιᾶς γυναικὸς ἀνὴρ that it ſignifies him that *marries* after *divorce*, to *Athenagoras*, Adde, This ſeems to be *Theophylacts* underſtanding of it, for as on *this* place he ſaith it was *oppoſed* to the *practice* of the *Jewes*, among whom, ſaith he, ἐφεῖτο πολυγαμία, *polygamie was permitted*, or as other *Copyes* read ἐφεῖτο πολυπαιδία, *multitude of children was deſired*, in which reſpect their *divorces* were *permitted*, ſo on *Tit.* 1. 6. he applyes it to him, who hath ſo little *kindneſs* Μιᾶς γυν. ἀνὴρ.

πρὸς τὴν ἀπελθεῖσαν, that he *marries* another, and after expreſſely to the δίγαμῳ, who, ſaith he, doth that which is not ἀνέγκλητον *unblameable*, εἰ καὶ τοῖς ἔξω νόμοις δοκεῖ, *though it be approved by the Lawes of them which are not Chriſtians*, where if ἀπελθεῖσα be thought to ſignifie the *dead wife*, then it will be *unappliable* to the *practice* of the *Jewes*, for all others, as well as they, *married ſecond wives* after the *death* of the *former*, and therefore it muſt probably ſignifie her that is *departed* by *divorce*, and then that which followeth of the *digamiſt* will alſo concurre with it, to interpret his ſenſe to *this* purpoſe; For of ſuch *marriages* after *divorces* we know the *practice* and *allowance* of the *Græcians* and *Romans*, as well as *Jewes*, and of the *Imperiall Lawes*. And ſo before him *Theodoret*; *If any man having put away his former wife ſhall marry another, he were worthy of reprehenſion*, and therefore a *Biſhop*, that muſt be ἀνέγκλητος, muſt not be ſuch an one. So *Chryſoſtome* alſo, from whom *Theophylact* had his *ſenſe* and *words*. Of the *practice* of *divorcing* and *marrying* after it, Adde, S. *Hierome* mentions ſome that being *divorced this day, married the next*, and addes, *Uterque reprehendendus maritus, & cui tam citò diſplicuit, & cui tam citò placuit, both husbands were to be blamed, he that was ſo ſoon diſpleaſed with his wife, and he that ſo ſoon liked and married her.* And ſo *Innocentius of thoſe who after a *divorce* marry anew, *in utraque parte adulteros eſſe, they are on both ſides adulterers*, and to be *excommunicate*. To this belongs that of *Juſtin Martyr*, Οἱ νόμῳ ἀνθρωπίνῳ διγαμίας ποιέμενοι, ἁμαρτωλοὶ παρὰ τῷ ἡμετέρῳ διδασκάλῳ εἰσί, *they that by*

*l. 1 adv. Jovin. c. 29.

*Ep. 3 c. 6.

*Apol 2. poſt init.

by mans Law make ſecond marriages, are ſinners in the account of Chriſt our maſter.

Ibid. Note e. Of the *title* of the *Church*, *the pillar and ground of truth*, i. e. a *pillar* ſtanding *ſteady* on its *baſis*. Adde, A like expreſſion we find in the *Jewiſh* writers, from whence it ſeems to be imitated; as when *Maimonides* in his *firſt* volume li. המדע begins his *firſt Hilchot*, called יסורי התורה thus, יסוד היסורות ועמוד החכמות, *the foundation of foundations and the pillar of wiſdome, is to know there is a firſt being*, &c. which phraſe, though it *differ* from this, in ſpeaking of a *firſt*, *abſolutely firſt foundation*, whereas this ſpeaks *indefinitely of a foundation*, yet it agrees with it in this, that *foundation* and *pillar* are *joyned* together, to ſignifie not *ſeverall*, but one and the *ſame* title. Στῦλος καὶ ἑδραίωμα ἀληθ.

Chap. IV. *ver.* 6.

[* Nouriſhed up in the words of faith, and of good doctrine.] Whoſe duty it is thus to ruminate and chew over and over again, and ſo to feed continually on the doctrines of Chriſt, and by inſtructing others to make returnes for all the good inſtructions, &c. * Fed or nouriſhed with.

Chap. V. *Note* b. Of the *ſonnes* duty *παρεχειν to provide* for the aged *parent*, Adde, And he that doth it not was infamous among heathens, and accordingly *Theophraſtus* in his *Characters* among the *vileſt* actions, *whoring, gaming, ſtealing*, &c. placeth *τὴν μητέρα μὴ θεραπευειν neglecting to feed the mother*, and elſewhere, next after frequent *worſhipping of God*, Προνοεῖν.

he placeth γονεῖς γηροτροφῶν καλῶς, *duly feeding the aged parents.* Thus in *Hierocles* speaking of *marriage* and *children*, παραστάται καὶ γηροβοσκοὺς γεννῶμεν, saith he, *we beget helpers and feeders of our age:* and as he addes, when the *fathers dye, their children must in their stead performe this office to the Grandfather.* So *Aristoxenus* in his *Pythagorean sentences*, l. 4. the *children must think all they have to be their parents*, and consequently must *provide for them* to the utmost of their *power*. See *Stobæus*, *Ser.* 77.

*Stobæ. p. 448.

Τιμὴ.

Ibid. Note d. Of the notion of τιμὴ for *maintenance*, Adde, So in *Nicolaus Damascenus* of the *Thyni*, τῶν ξένων τοὺ μὲν ἑκουσίως ἐλθόντας σφόδρα τιμῶσι, *They honour*, i. e. *entertain, receive strangers exceedingly.* So *Act.* 28. 10. *they of the Island honoured Paul with many honours*, giving him *provision* for his *journey*.

Χεῖρας ἐπιτιθέναι.

Ibid. Note f. Of *Imposition* of *hands* in *receiving* of *penitents*, Adde, *Concil. Agath. Dist.* 5. c. 63. *Pœnitentes tempore quo pœnitentiam petant, impositionem manuum & cilicium super caput, sicut ubique constitutum est, consequantur, Let the penitents receive imposition of hands, and sackcloth upon their heads, as it is every where appointed.* To the *testimonies* of *Cyprian* and *Pacianus*, Adde, And though *Theophylact* seem to understand it of *Ordination*, yet what he addes in explication of the *following* words [*neither partake of other mens sins*] τῶν γὰρ μελλουσῶν, &c. *Thou shalt be guilty both of his future sins and even of his past, because thou hast neglected them, made darkness light, and not dismiss'd him to the state of mourning*

ning and compunction] ſeems to belong to *abſolution*.

Ibid. Note g. Of *keep thy ſelf pure*] and *drink a little wine*] Read, thus. So that this *precept*, and the other following of *drink a little wine*, though they come in here, as in a *parentheſis* (the 24. and 25. being to be *connected* in ſenſe to the matter of *abſolution* and *cenſures*, ſee *Note* h.) yet they are added *ſeaſonably* and *pertinently*, to the μηδὲ οἰνοῦν immediately *precedent*; after this manner, Thou art not to be over-*favourable* to *offenders*, to *abſolve* them too *eaſily*, or *ſpeedily*. But above all thou muſt be ſure not to *joyne* with them in their *courſe*, and becauſe there be *two* chief heads of that *falſe doctrine* which is moſt *frequent* among you, (the *hereſie* of the *Gnoſticks*, from which eſpecially flow the faults to which the *cenſures* are moſt due) *viz*. *forbidding of marriage* (to which is conſequent all *impure abominable* living) and *abſtinences* from *wine* and *meats*—— c. 4. 3. I therefore now warn thee concerning theſe *two*. In the *former* reſpect, that *abſtaining ſpontaneouſly* from *marriage*, not as from a thing *unlawfull*, but onely *denying* thy ſelf that *liberty* which thou maieſt *lawfully* uſe, thou be ſure to preſerve *perfect chaſtity*, and not fall into the leaſt degree of *Gnoſticiſme*, for that is κοινωνεῖν ἁμαρτίαις ἀλλοτρίαις, *to commit thoſe ſins* which thou art to *cenſure* in others. That is the meaning of κοινωνεῖν and συγκοινωνεῖν, to be *guilty* thy *ſelf*, not onely to be *blameable* for thy *indulgence* to *others*, and ſo for their *commiſſions*. So *Eph.* 5. 11. Μὴ συγκοινωνεῖτε *have no fellowſhip with the unfruitfull works of darkneſs*, i.e. do not *permit* your

Αγνὸν τήρει.

Κοινωνεῖν ἁμαρτίαις.

Μὴ συγκοινωνεῖτε.

your ſelves to be drawn into their *dark, villanous myſteries*, to commit thoſe *heathen* ſins, which there are committed, but *rather diſcover them*, and *bring them to light*; And ſo *Rev.* 18. 4. *Go out of her my people, that ye may not συγκοινωνῆσαι communicate with*, or *partake* of her *ſins*, i. e. be *corrupted* with, and *drawn* into the *like commiſſions*. And ſo here, twill be a *caution* to *Timothy* againſt the *Gnoſtick* practices (as elſewhere to *avoid youthfull luſts* 2 *Tim.* 2, 22.) not to *fall* into thoſe *guilts*, which he ought to *deteſt* and *puniſh*, but to *keep himſelf perfectly pure* from their *practices*. As for the *ſecond* thing, their *abſtinences* from *meat* and *wine*, this *temper* is to be *obſerved*; It is no doubt *lawful* for thoſe that can do it without any *hurt* to their *bodies*, to *abſtain* from *meats*, which are moſt *pleaſurable*, and ſo from *wine*; and for thee to do thus, as long as thy *health* well permits, is both *lawful* and *commendable* (and the *Gnoſtickes hereſie* conſiſts in this, that they *impoſe* ſuch *abſtinences* on all, as *neceſſary*, and ſo διὰ βδελυείαν, not δι' ἄσκησιν as the *Canons Apoſtolical* ſtyle it, out of a *deteſtation*, and an *opinion* of the *unlawfulneſs* of *meat*, not for *ſelf denyal* or *auſterity*) but theſe *creatures* of *God* being created for the *benefit* and *refreſhment* of man, theſe thou mayeſt very ſafely make *uſe of*, and thy *health* of body being *infirme*, and ſubject to frequent *diſeaſes*, there is no reaſon thou ſhouldeſt never *drink any wine*, the *continual* uſe of *water* may be hurtfull to ſuch an *habit* of body, as thine, and moderate taking of *wine* may be more proper, and then it is beſt to *remit* of that *auſterity*, which might otherwiſe be laudably continued, and tend to the *preſerving*

serving of *virginal chastity*, but is not to be imposed on those, whose health will not *beare* it. To this interpretation of the words, agrees the discourse of *Cyrill* of *Jerusalem*,* *Catech.* 4. Περὶ βρωματ. p. 93. Νηςεύοντες οἴνου τε καὶ κρεῶν ἀπεχόμεθα (so the *Barocian MS.* reads instead of νηςεύομεν ἀπεχόμενοι) οὐχ ὡς βδελύγματα μισοῦντες, ἀλλὰ τὴν μισθὸν προδοκῶντες —— μὴ τοίνυν καταφρόνει τῶν ἐσθιόντων, καὶ διὰ τὴν τῶν σωμάτων ἀσθένειαν μεταλαμβανόντων, μηδὲ ἔλεγχε (so the *Barocian*, not ψέγε) τοὺς ὀλίγῳ οἴνῳ χρωμένους διὰ τὴν στόμαχον καὶ τὰς πυκνὰς ἀσθενείας, (the *Barocian* addes καὶ μήτε αὐτοὺς ὡς ἁμαρτωλοὺς κατακρίνῃς) μήτε ὡς ἀλλότρια μίσει τὰ κρέα, οἶδε γὰρ τινας τοιούτους ὁ Ἀπόστολος, λέγων, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c. *When we fast, we abstain from wine, and flesh, not hating them as unlawfull, but expecting a reward: despise not therefore those that eate in respect of the weaknesse of their body, nor find fault with those that use a little wine for their stomach, and frequent infirmities, nor condemne them as sinners, neither hate flesh, as unlawfull; for the Apostle knew some such when he speakes of forbidding to marry, and abstaining from meats.*

Chap. VI. *ver.* 20.

[Oppositions of science.] Discourses of the Gnostickes &c. who have forsaken the faith, and disseminated discourses by way of opposition and contradiction to the Christian doctrine.

Note i. That the γνῶσις ψευδώνυμος *science falsely so called*, is set down to denote the *heretical* crue of the *Gnostikes*, there can be no question, and is elsewhere largely shewed, *Note* Αντιθέσεις.

on

on 2 *Pet.* 1. c. That the *first author* of these was *Simon Magus*, is also evident in *Irenæus* and others of the *antients*. Now it seems there were thus early *discourses* written by him or some of his, for the opposing the true *Christian* doctrine, and these are here called ἀντιθέσεις *oppositions* or *contradictions*, to which agrees that of *Dionysius Areopagita* περὶ θεῖ. ὀνομ. c. 6. where mentioning them, he styles them ὁι τῆ παραφοίας Σίμωνος ἀντῤῥητικοὶ λόγοι, *the contradictory discourses of the dotage of Simon*, by the παραφόια, or *dotage of Simon* meaning the same that is here expres'd by the ψευδώνυμος γνῶσις, i. e. those *heretical proud* but *sottish followers* of *Simon*.

On the second EPISTLE to *TIMOTHY*.

Chap. I. *ver.* 15.

[All they which are in Asia be turned away from me.] All the Asian Christians that were at Rome, save onely Onesiphorus, ver. 16. fell off from me in time of my distress.

Ibid. ver. 18.

[In how many things he * ministred to me at Ephesus, thou knowest very well.] Besides what he hath now done to me, thou knowest also, better than I can tell thee, how many liberalities he hath shewed at Ephesus, to those that have stood in need of him.

* Hath ministred at Ephesus, thou better knowest.

Chap.

Chap. II. *ver.* 6.

[The husbandman, &c.] So in husbandry, &c. and ſuch is the gaining and converting of ſoules, and the farr richer reward that attends that in another world.

Ibid. Note b. Of γάγγραινα, Read, *Their words ſpread* as a *gangrene* doth, when 'tis gotten into any part of the *body*, for that is the meaning of νομὴν ἕξει. So in S. *Chryſoſtome*, Νομὴν ἕξει. *T.* 3. p. 631. l. 13. ἐδεδοίκει γὰρ μὴ ἐπιπλέον νεμηθῇ τὸ κακὸν, καὶ ὀλίγῳ βαδίζον, ὅλων καταλάβῃ τὴν ἐκκλησίαν, *he feared leaſt the miſchief would ſpread farther, and going along ſhould ſeize on the whole Church.* The word is uſed of *ſheep*, &c. *feeding*, and by *little* and *little* going over a *whole paſture*, whence among the *Antients* the Νομάδες a *wandring people*, which had no certain *habitation, vagi & incertis ſedibus errantes*, ſaith *Saluſt* of the *Numidæ*, and ſo *Seneca*, cals the *Scythians* and *Getes*, *vagos wanderers*, i. e. νομάδας. And it is uſed of *fire* alſo *ſpreading* and *devouring*, as it goes. So in S. *Chryſoſtome*, *T.* 3. p. 712. l. 30. ὁλόκληρον τῶν Γαλατῶν ἔθνος τούτης τῆς πλάνης ἐπενέμετο ἡ πυρὰ, *the flame of this error ſpread over all the Galatians.* And ſo of many other things,

——Ἐπὶν δὲ πολὺς νόμος ἔνθα καὶ ἔνθα,

In *Heſiod*, *words wander here and there, unreſtrained.* And *Chryſoſtome*, *T.* 4. p. 710. l. 1. κύων μὲν ποιμαίνων νέμεται, *the dogge wanders, goes about* with the *ſheep*, for ſure he *eats* not *graſs* with them. And ſo *Num.* 14. 33. οἱ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ, *your children ſhall*

*Διδασκαλ. γ. *shall wander in the wilderness.* So in * *Dorotheus, νομὴ ἔστι, it spreads, it goes farther every day.*

Ἐζωγρημένοι ὑπ' αὐτοῦ. *Ibid. Note* d. Of ἐζωγρημένοι ὑπ' αὐτοῦ, Adde, *Theophylact* goes farther yet, and will have the phrase [*caught, and taken by him*] refer to *God* also. But that cannot well be admitted, because in all reason, they must be conceived to be *caught* by him, who layes the *snare*, and that is the *divell* in the *former* part of the verse.

Ιαννῆς καὶ Ιαμβρῆς. * c. 13. Chap. III. *Note* a. Of the *parallel* betwixt *Simon* and *the Gnosticks*, and *Jannes and Jambres*, Adde, See *Prosper de dimid. temp.* * *Duo Magi Pharaonis Jannes & Jambres resistentes Moisi— & contra Neronem Petrus & Paulus Apostoli, at contrariò Simon Magus, qui & se perdidit, & Neronem decepit. Moses and Aaron came to Pharaoh, Jannes and Jambres two Magicians of Pharaoh resisted them. Peter and Paul the Apostles came against Nero, but Simon Magus was on the other side, and both destroyed himself & deceived Nero.* And accordingly *Suetonius*, &c. And that this *warning* of S. *Paul* to *Timothy* belongs to these that *then lived*, and not to some that were to come toward the *end* of the *world*, these *latter dayes of ours*, may appear *vers.* 5. by the *exhortation* to him to *turn away from such.* And upon this consideration *Theophylact* confesseth, that by the *last times* may be meant those *immediately following* S. *Pauls death*, wherein *Timothy* should *survive.*

Τούτους ἀποτρέπου.

Ἐσχάται ἡμέραι.

Chap.

Chap. IV. *ver.* 14.

[bb * Reward.]

bb. * Will or ſhall reward Ἀποδώσει.

Note bb. Of this forme of ſpeech Ἀποδώσει κύριος, 'tis not here amiſs to note that the full importance of it is no more than a *Prophetical* denuntiation or *prediction* that ſhould in the *juſt* judgement of *God* befall. Thus ſome of the beſt MSS. read Ἀποδώσει, *the Lord ſhall reward*; Other of the *antients* who read ἀποδώσῃ *Reward*, yet expound it ἀποδώσει *ſhall reward*. So the *Author* of the *Queſtions* and *anſwers*, aſſigned to *Juſtine*, making it προφῤῥησιν a *prediction*. So *Chryſoſtome* and *Theophylact* ἀποδώσῃ, ἀντὶ τοῦ ἀποδώσει, it is *inſtead* of the *future*, *ſhall render*, adding that *pious men do not rejoyce in*, *or deſire to haſten the puniſhments of the wicked*, but that they *foretell* them, the *Goſpel* and *weak beleevers* having *need* of ſuch comforts. To this may be added, that it is a *vulgar Hebraiſme* for the *Imperative* and *Future* tenſe to be uſed promiſcuouſly, the one for the other, יִגְמֹר *Pſal.* 7. 9. in the *future*, *complebitur* or *conſumetur*, *ſhall be conſumed* or *fulfilled*, is yet by the *antient Interpreters* rendred in the *Imperative*, συντελεσθήτω, ſay the 72. *Let it be accompliſh'd*; and ſo the *Chaldee*, *Syriack*, *Arabick*, and *Ethiopick*, and onely the *Vulgar Latine* retains *conſumetur*, *ſhall be conſumed*. Thus on the other ſide, *Mat.* 10. 13. εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω, *Let your peace return to you*, is ſure a *promiſe* from *Chriſt*, or *prediction*, that their *peace ſhall return* to them, and thus is it innumerable times in the *ſacred dialect* of theſe *Books*.

ON

On the EPISTLE to *TITUS.*

Chap. I. *ver.* 12.

aa. [A [aa] prophet of their own said, the Cretians are alwayes lyers, evil beasts,
aaa. [aaa] slow bellyes.]

Προφήτης. NOte aa. Of *Epimenides* the *author* of this *verse*, it is known that he took upon him to *teach* men, how the *judgements* of *heaven*, when at any time they fell on a *city*, *pestilence*, *famine*, &c. were to be *averted*. A story of this is notorious in *Diogenes Laertius*, and is set down Note on *Act.* 17. f. and so saith *Theophylact* of him, that as he was one of the *wisest* men among the *Gracians*, so he was θειασμοῖς καὶ ἀποτροπιασμοῖς προσέχων *one that set himself to find out and teach others what ceremonies were to be used to avert the anger of the Gods* (which they that did, are called among the *heathens*, *priests* and *diviners*, 1 *Sam.* 6. 1, 2.) He farther saith of him, that he did seem μαντικὴν κατορθοῦν, to be a *very good diviner*, and accordingly, saith *Laertius*, θεοφιλέστατος, one *very much in the favour of the Gods*; but this, as it is elsewhere shewn at large, (Note on *Lu.* 1. m.) not referring onely to *prediction* of things to *come*, but *directing* them in their *duty* for *present* actions. This
Ἴδιος αὐτῶν Προφήτης. gives an account of the *reason*, why he is here called a *prophet of their own*, one so deemed by *them*; And as most such were among them, so

was

was he, a *Poet* alſo; Of him ſaith *Chryſoſtome*, and *Theophylact*, that ſeeing the *Cretians* build a *Sepulchral Monument* to *Jupiter*, and *worſhip* him, as one that was or had been but a man, ζηλώσαι, *in Zeale*, and *jealouſie*, and *rage* for that *God* of his, he writes theſe *verſes* to *Jupiter*, beginning,

Κρῆτες ἀεὶ ψεῦσται,

Which *Chryſoſtome* makes up into a *Diſtich*.

——καὶ γὰρ τάφον, ὦ ἄνα, σεῖο
Κρῆτες ἐτεκτήναντο, σὺ δ' οὐ θάνες, ἐσσὶ γὰρ ἀεί.

The Cretans are alwayes lyers, for they have built thee a tombe, but thou haſt never dyed, but ſhall continue for ever. But it muſt here be obſerved, that theſe verſes are in *Callimachus's hymne* πρὸς Δία, which that they are the very *lines* here referred to, in *Epimenides*, doth no way appear, but by *Chryſoſtomes conjecture*, nay the *contrary* muſt be concluded by the καλὰ δηεία] that *here* followes, but not in *Callimachus*. It is then moſt probable that *Callimachus* borrowed thence the *firſt* words, and added the *reſt* of his own, and ſo applyed it to his *purpoſe*. And then it remains that this was not the *occaſion* of theſe words of *Epimenides* cited by S *Paul*, and then all *S. Chryſoſtomes* ſuppoſed *difficulties* are at an end, which he raiſed on *ſuppoſal*, that the *verſe* here cited by S. *Paul* referred to *Jupiter* (for it was no *lye*, that *Jupiter* was *mortal* and had *dyed.*) However this were, *Epimenides's* words, as far as S. *Paul* cites them, are *true*, and the matter *notorious*, even to a *proverb*, that the *Cretans* were *lyers*, and accordingly

in *Cebes's table*, οἱ δὲ κριτικοὶ] is juſtly deemed to be *falſely written* for οἱ δὲ κρητικοὶ] in this notion of κρητίζειν, for ψεύδεσθαι and ἀπατᾶν, *lying* and *deceiving*, ſee *Petiti Miſcell.* l. 4. c. 4. and ſo in that more *general* account, and not in this *particular* reſpect, S. *Paul* here calls them *lyers*, for to that the [ἀεὶ ψεῦσται *alwaies lyers*] in *Epimenides* belonged, and not to *one* act of theirs. So in like manner doth S. *Paul* take out of *Aratus*, and apply to the *true God*, thoſe words, which that *heathen* applied ψευδωνύμῳ θεῷ τῷ Διΐ, *to Jupiter falſely ſtyled a God*, by this means ſtopping their mouths with *teſtimonies* out of their *own authors*, as to the *Jewes* he elſewhere argues out of the *Prophets* of the *Old Teſtament*, which were of force with them, and not out of the *Goſpels*.

Ἀεὶ ψεῦσται.

αα. What is here meant by γαστέρες ἀργαί] is matter of ſome *queſtion*; *Phavorinus* ſeems to have read it γαστέρας ἀργοὶ and renders it γαστίμαργοι, *great eaters*, and ſo indeed that word *proverbially* uſed for *gluttons*, ſeems to be made of γαστὴρ *belly*, and ἀργὸς, not in the notion of βραδὺς *ſlow* or *idle*, but of ταχὺς *ſwift* (ſo ſaith *Heſychius* ἀργὸς, ταχεῖς, and in *Homer* κύνες ἀργοὶ are *ſwift, eager dogges*) and ſo ſignifies *greedy devourers*. And to this *ſenſe* hath *Guil. Canterus* with full *confidence* interpreted the *phraſe*, *Nov. Lect.* l. 1. c. 15. But that which to me ſeems more *facile*, is to render γαστέρες *belleys*] as *Heſychius* doth, τροφῆς μοναι ἐπιλελῆσμοι, *they that take no care but for food*, and ſo the word *belleys*] will be *proverbially* taken for *gluttonous* perſons, as in *Heſiods Theogonia*, from whence the latter part of

γαστέρες ἀργαί.

of this *verſe* ſeems to be *imitated*, and lightly *changed*,

Ποιμένες ἀγραυλοὶ, κακὰ ἐλέγχεα, γαστέρες οἶον. Ἀργαὶ.

And then ἀργαὶ *idle*] annext to it, will ſignifie all thoſe *ſins* of *uncleanneſs* conſequent to *gluttony*, which are alſo *proverbially* expreſs'd by *idleneſs*, as in *Sodome*, *Ezech.* 16. 49. and ſo ſeem to ſignifie here among the *Gnoſtick heretickes* in *Crete*.

Chap. II. *Note* b. Of γυναῖκας, 1 *Tim.* 3. Γυναῖκας.
Adde, That is, ſaith *Theophylact*, *the Deaconeſſes*.

Ibid. Note d. Of the importance of οἰκουρεῖν, Οἰκουρῶν.
to the *teſtimony of Naumachius*, Adde, So *Hector* to *Andromache* in *Homer*, Ιλιαδ. ζ.

Αλλ' εἰς οἶκον ἰοῦσα, τὰ σαυτῆς ἔργα κόμιζε
Ἰστόν τ' ἠλακάτην τε.

Go home and fall to thine own work—— on which ſaith *Euſtathius*, Ενταῦθα δὲ καὶ οἰκεῖον εἶναι γυναιξὶ τὴν οἰκουρίαν γνωμολογεῖ ὁ ποιητὴς, *the Poet in thoſe words delivers a moral ſentence, that it is the proper imployment for women to keep home and follow their domeſtick affaires.*

Chap. III. *Note* a. Of the notion of καλὰ Καλὰ ἔργα.
ἔργα, for *honeſt trades*, Adde, Thus in *Cicero vitæ actî*, ſignifies *a trade*, or the *whole* buſineſs of the *life*, l. 1. *de Nat. Deor. De actione vitæ multa dicuntur.* So *Gen.* 47. 3. τί τὸ ἔργον ὑμῶν; *what is your occupation?* to which they *anſwer* that they are *ſhepheards*. So in *Sophocles's Oedipus*, when the *queſtion* is,

Ἔργον μειωτὸν ποῖον, ἢ βίου πόνα;

What is your trade or manner of living? the *answer* is,

Ποιμναῖς τὰ πλεῖστα τοῦ βίου ξυνειπόμην,

I have spent most of my time in keeping of sheep. So *Jonah*, 1. 8. τίς σοῦ ἡ ἐργασία; *What is thy occupation?* This may farther appear by προίστασθαι] which is here used with it, for that signifies to *profess*, or *work* in any *art* or *calling*. So *Synesius Ep.* 2. προέστη τῆς τέχνης λαμπρῶς, *she hath followed her trade bravely.* So in *Cicero pro Domo*; *Qui sacerdotiis præfuerant, the Priests, in Chrysost. Hom.* 31. *in Rom.* οἱ ἀπὸ χειρῶν ζῶντες, καὶ ἐργαστηρίου προεστηκότες, *they live by their hands, and profess or work in the shop.* And this is inforced by what here followes, *for these things are profitable to men*, answerable to what is added, *Eph.* 4. 28. *that he may be able to give to him that needeth*, out of the *fruits* and *earnings* of his *labour*, and so here, *v.* 14. (where the same *exhortation* is repeated) he addeth πρὸς τὰς ἀναγκαίας χρείας *for necessary uses* (see *Note* f.) that they be not ἄκαρποι *unfruitfull*, i. e. that they may *give to others*, which he calls καρπὸς *fruit*, *Philip.* 4. 27. and the *fruits* of *righteousness*, c. 1. 11.

Προίστασθαι.

Ὀφελιμὰ τοῖς ἀνθρ.

Καρπὸς.

On the EPISTLE to PHILEMON.

Δέξαι σοῦ τὸ Γράμμα.

NOte a. Of *bands* or *obligations*, Adde, such as are mentioned in the *Gospel*, *Luc.* 16. 6. δέξαι σοῦ τὸ γράμμα *take thy bill*, i. e. the *obligation*, wherein he was *bound* to the *Stewards*

Steward's Maſter which being in the *Stewards* keeping he *reſtored* to him, and by *Chryſoſtome* expreſs'd by γραμματεῖον ἐκτελέσαι *to give bond.* T. 4. p. 422. li. 7.

On the EPISTLE to the *HEBREWES:*

ON the *Title*, *Note* a. Concerning the *Author*, whether S. *Paul*, or S. *Luke*, Adde, That * which *Theophylact* conceives in this matter, is not *improbable*, *viz.* that S. *Paul* wrote it in *Hebrew*, as being to the *Hebrewes*, but that S. *Luke*, or as ſome ſay, *Clement* tranſlated it into *Greek*, and conſequently that there is not ſo much *force* in the *Argument* taken from the difference of the *ſtyle*, to conclude againſt its being written *originally* by S. *Paul*, as there is in the *ſublimity* of the *ſenſe* and *matter*, to conclude that none but S. *Paul* was the *author* of it. Παῦλος. * In Epiſt. p. 879.

Chap. I. *ver.* 3.

[Sat down on the right hand of the majeſty on high.] Aſcended to the right hand of his father in heaven, there to ſit, as having finiſhed that part of his prieſtly office, which conſiſted in ſacrificing, to which they that were ſeparated were appointed to ſtand before the Lord, Deut. 10. 8. and there to reign as a King, &c.

Chap. II. *Note* a. Of the notion of παρρυῶμεν for *falling away*, Adde, And accordingly *Theophylact* hath μὴ ἐκπέσωμεν, μὴ ἀπολώμεθα,

let us not fall away, let us not perish, to note, saith he, τὸ ἔυκολον ὀλισθῆ, καὶ τὸ χαλεπὸν τῆς ἀπωλείας, *the easiness of the fall, and heavyness of the ruine.*

Επιλαμβάνεσθαι.

Note c. Of ἐπιλαμβάνεσθαι] Add, The word is interpreted by *Cicero cont. Pison.* by *retinere ad salutem*, i. e. *manu, aut laciniâ, prehendere ac retinere eum, qui se it perditum, to hold one back, by that means to save him, to catch by the hand or garment, and hold him that is about to destroy himself.* And this *Christ* did, &c.

Chap. IV. *ver.* 2.

a. * Or, who are not by faith united to them that have heard.

[a * Not being mixed with faith in them that heard it.] Or, we must to our hearing Gods word, add both obedience, and Communion with all Orthodox Christians, or else the word will benefit us nothing.

Μὴ Συγκεκραμένος.

Note a. If συγκεκραμένος] be the *right* reading, then questionless that being joyned with λόγος, the *English* rendring is proper [*being not not mixt with faith*— but it is certain that S. *Chrysostome* read it συγκεκραμένους in the *accusative* case *plural*, so as to be joyned with ἐκείνους *them*, who are said not to have been *profited*. This is clear by that passage in him [ἐκ γὰρ τοῦ μὴ συγκρασθῆναι οὐκ ὠφελήθησαν, *for by not being mixt they were not profited*] which supposes the *not mixing*, and *not profiting* to belong to the *same* persons. And so *Theophylact* expressely reads it, μὴ συγκεραμένους and upon that reading proceeds all his *interpretation*. If therefore this be the *right* reading, as not improbably it is, then the *rendring* is evidently this; *But the word that was heard did not profit those who were*

were not by faith joyned or united to them which heard. Thus *Theophylact* interprets, μὴ συγκεκραμένους, τουτέστι μὴ ἑνωθέντας μηδὲ συμφυήσαντας διὰ τὴν πίστεως τοῖς ἀκούσασι, ἀλλ' ἀπορρήγνυντας αὐτῶν, *not mix'd*, i. e. *not united or agreeing by faith with them that heard*, (i. e. saith he, *that beleeved*, ἤτοι γὰρ τῷ ὄντι ἀκούσαντες ἂν λέγοιντο, *for these are said to be hearers indeed*) *but breaking off from them.* To this S. *Chrysostome* accords in these words, ὃ δὲ λέγει τοιοῦτόν ἐστιν—— *This is that which he saith, They heard*, saith he, *as we hear, but they received no profit; do not you therefore think that by the hearing the word preach'd ye shall be profited, seeing they also heard, but were profited nothing, because they beleeved not.* What there followes in S. *Chrysostome* of those that were with *Caleb* and *Joshuah*, that ἐπειδὴ μὴ συνεκράθησαν τοῖς ἀπιστήσασι, διέφυγον τὴν κατ' ἐκείνων ἐξενεχθεῖσαν τιμωρίαν, *seeing they were not joyned with the unbeleevers*, i. e. *agreed not with them, they escaped the punishment, which went out against them,*] *Theophylact* professeth not to *understand*; *This*, saith he, *Chrysostome saith according to his great and deep wisdome*, ἐμοὶ γοῦν τῷ ἀναξίῳ οὐκ ἔδωκε νοῆσαι, πῶς αὐτὸ εἶπεν, *but he hath not given me, unworthy man, to understand how he said it.* Where yet I suppose the *riddle* not so inextricable, *viz.* that that passage of S. *Chrysostome* was rather delivered *ex abundanti*, *over and above* what was necessary to the *interpreting* of the words, than designed to set down who were the συγκεκραμένοι. *That* he had set down clearly before, *viz.* that the *disobedient*, or *unbeleeving Jewes*, were they, which being said, he farther addes on the *other* side, that

Caleb and *Joshuah*, and those that were with them *associated* not with the *unbeleevers*, &c. which certainly was *true* also, for as the *unbeleevers* joyned not with *them*, so neither *they* with the *unbeleevers*. Having thus *expatiated*, he *retires* again, and observes somewhat from the *Critical* notation of the word, he saith not (saith he) οὐ συνεφώνησαν *they consented not*, but οὐ συνεκράθησαν, *they mix'd not*, *joyned not with them*, in which words he speaks not of *Caleb* and *Ioshuah*, as in the *last* period he had done, but of those of whom S. *Paul* spake, i. e. of *unbeleevers*, and so I doubt not but that which followes [τουτέστιν ἀστασιάστως διέστησαν] is *corrupt*, and should be read, τουτέστι στασιαστικῶς διέστησαν, i. e. *they seditiously differed or departed from them*, who (as he addes) were all of one, and the same *mind*; which he observes, on purpose to make the *parallel* more *complete* betwixt those *provoking Israelites* then, and the *Gnostick heretickes*, referred to in that *Epistle*, who brake *union*, *divided schismatically*, and *seditiously* from their *Bishops*, as those from their *leaders Caleb* and *Ioshuah*. That this was his meaning, appears by his *conclusion*, ἐνταῦθά μοι δοκεῖ καὶ στάσιν αἰνίττεσθαι, *In this word he seems to me to intimate a sedition*, which I suppose a *competent* evidence that στασιαστικῶς was the *right* reading. The *corrupting* of which *word* was it (as appears) which made S. *Chrysostomes* meaning so *unintelligible* to *Theophylact*, it being indeed by this means wholly *mistaken* by him. Meanwhile it is not easie to *divine*, what caused the *Author* of the *Annotations* on that place of S. *Chrysostome* to express his *wonder*, whence that *Father* took that phrase οὐ συνεκράθησαν] adding

adding that it was neither in S. *Paul*, nor in the place of *Numbers*, where μὴ συγκεκραμένους] the *participle* was *visible* before him, in that place, *Heb.* 4. 12.

Ibid. Note a. Of the *severity* of *Christs denuntiations* against the *Gnosticks*, Adde, *Sharper* saith *Theophylact*, then *warre* or *sword* was to the *rebellious Israelites.* Τομώτερος.

Chap. VII. *ver.* 3.

[Without descent.] Of whose pedigree there is no mention in Genesis, as being indeed of another race, not of that, which is recorded in Scripture, see v. 6.

Chap. VIII. *Note* a. Of the according of the *Greek* ἡμίλησα αὐτῶν] with *Jer.* 31. 32. Adde, But Mr. *Pocock* hath given me some reason to *depart* from these *conjectures*, and adhering to the *ordinary* reading, to take notice of *another* notion of the word בעל, where it is in construction with ב, in most other places, the word is used either with an *accusative* case after it, or with the *preposition* ל, and then constantly it signifies *dominari*, but in this place of *Isaiah*, and *Jer.* 3. 1. it is used in a *peculiar* different manner with ב, and then 'tis *Kimchi's* observation, as his *sonne* tells us, that whersoever בעל is used with ב, it is taken in an *ill* sense, and accordingly he interprets it in *Jeremie* קצתי בכם, *I have lothed you*, and so *Rabbi Tanchumi*; It signifies, saith he, to *scorne* or *reject*, in the same sense, as the word בחל is used, which is but a *light* change from ע to ח. And thus in the *Arabick* which is but a *Dialect* of the *Hebrew*, the word בעל signifies Ἡμίλησα αὐτῶν.

not

not onely *dominari*, and *maritum esse*, but *perturbari*, *separari*, *fastidire*, *nauseare*, and in that sense is used in conjunction with ב, as here it is, and with *alla*. So *Ebn Jannahius* whom *David Kimchi* commonly followes, and cites by the name of *R. Jonah*. And so this is a fair account of this place. The like also hath he given of that *other*, last mentioned, *Heb.* 13. 15. making καρπὸς *fruit* to be there taken in the notion of θύματα, which the *Septuagint* use for an *holocaust*, which being ordinarily of *Bullocks*, the *Hebrew* פָּרִים *calves* may well be *rendred* by it. Of this see *Note* on *Heb.* 13. d.

Εμφασις.

Chap. IX. *ver.* 4.

[Which had the Golden censer.] Having a golden censer belonging to it, not alwayes kept in it, &c.

Ibid.

[Wherein was the Golden pot.] aa And in this Ark the pot of Manna, and Aarons rod, and the tables, &c.

aa.

Note aa. It is a matter of some *difficulty* to determine, whether it were the *Ark*, in which the *Pot* of *Manna* and the *Rod* are here said to be kept, or more generally the *Holy of holyes*, wherein, as in a *common* place, both they and the *ark* were. For 1. The phrase ἐν ᾗ, *in which*, may equally referre to σκηνὴ λεγομένη τὰ ἅγια ἁγίων, *the tabernacle called the holy of holyes*, and to κιβωτὸς *the ark*: and 2. It is *positively* affirmed, 1 *King.* 8. 9. that

Χρυσοῦς θυμιατὸς χρυσοῦ.

that there was nothing in the *ark* but the *tables of ſtone*. But then on the other ſide it is *apparent*, that the *tables of the Law* were in the *ark*, and therefore the mention of thoſe being immediately *ſubjoyned* to the mention of the *pot*, and the *rod*, and connected *diſtinctly* with a καὶ [*the pot and the rod and the tables*] in all reaſon they muſt be thought affirmed to be *in the Ark*, where it is certain the *tables* were; and 2. It is as manifeſt that the ὑπεράνω αὐτῆς, *over it*] v. 5. denotes the *ark*, on the *covering* of which, and not of the *holy of holyes*, the *Cherubim* were. To this *difficulty* that which *Theophylact* hath affirmed is moſt *ſatisfactory*, that though at that time which is referred to 1 *King*. 8. 9. i. e. in *Solomons* time, there was nothing in the *ark* but *the tables*, yet in *after times*, the *pot*, and the *rod* were put there, *viz.* in *Jeremies* time, when the *Ark* was to be *hid* by him; and all this, ſaith he, S. *Paul* may be ſuppoſed by *tradition* to have *had* from *Gamaleel* his *Maſter*, a *Phariſee*; and accordingly, ſaith he, καὶ νῦν οἱ φαρισαΐζοντες τῶν ἑβραίων συνῆσενται τοῦτο ὅπως ἔχειν, *The Hebrewes or Jewes of his time*, *which were of the Phariſees ſect*, *affirmed it to be ſo.*

Chap. X. *ver.* 2.

[* Would they not have ceaſed.] They would not need to be offered again, &c. as if the cure were wrought, the medicine need not be any more applyed.

* Sure they would have ceaſed, &c. Others read the ἔκ not but by way of interrogation, ſo *Theophylact.*

Ibid.

Ibid. ver. 5.

[A body haſt thou prepared me.] Thou haſt decreed my body to be the perfect and complete ſacrifice, which was to ſupply the defects of all the reſt.

Ἢ ὑποστέλλεται.

Ibid. Note c. After the mention of another reading of the words in *Habakuk*, 2. 4. not עפלה, nor נפשו, but עלפה, and נפשי, Adde, But others that have conſidered that place in *Habakuk*, conceive the *ordinary Hebrew* reading may be well retained, the word עפל being of the ſame ſignification with עלף *Jonah* 4. 8. ויתעלף *& defecit*, and ſo *Iſa.* 51. 20. בניך עלו *thy ſonnes have fainted.* Thus *Rabbi Tanchumi* renders it by *withdrawing himſelf*, being far *removed*, and that is all one with our notion of ὑποστέλλεσθαι. And the *Arabick* word which is anſwerable to it, ſignifies *negligere, alio animum avertere, to neglect, to turn away his mind*, and ſo that is agreeable alſo. Thus ישר, which in the *latter* part of the *verſe* ordinarily ſignifies *right*, is frequently rendred ἀρέσκειν *pleaſed*, and ſo is all one with εὐδοκεῖ, and then נפשו *his ſoul* may be retained alſo, meaning *God's ſoul*, from whom he *averts*, which therefore the *Septuagint* thought fit to expreſs by ψυχὴ μοῦ, *my* i. e. *God's ſoul*, in like manner as they have done, *Pſal.* 5. 9. where the *Hebrew* hath, *his ſtrength*, and then read τὸ κραταίωμά μου, *my ſtrength.* See *Mr. Pocok Miſcell.* p. 45.

Chap.

Chap. XI. *ver.* 7.

[By which he condemned the world.] Thus as a prophet he foretold, & brought upon the whole world of ſinfull men an univerſal deſtruction.

Ibid. ver. 20.

[By faith cc Iſaac bleſſed Jacob and Eſau concerning things to come.] An act of faith alſo it was in Iſaac, that in bleſſing his two ſonnes Jacob and Eſau he foretold from God, what ſhould befall the poſterity of each of them, firſt aſſuring himſelf that the promiſe made to Abraham ſhould be fulfilled in Jacob, Gen. 28. 4, 5. and ſo that what he had done, though through error, miſtaking Jacob for Eſau, would yet certainly be performed to him by God, Gen. 27. 33. 37. And for Eſau, he foretold alſo of his poſterity, that at length they ſhould be freed from their ſubjection to the Jewes, v. 39. which was a kind of bleſſing of him alſo, although it were not performed to him perſonally, but to his poſterity many years after: And the like faith will it be now in the Chriſtians, that ſhall aſſure themſelves, that God will now bleſs and preſerve the faithfull conſtant beleevers, give them deliverance from their preſſures, although they be not yet preſent, but future. cc.

Note cc. Some difficulty here is, where it is ſaid of *Iſaac*, that by *faith concerning things to come he bleſſed Jacob and Eſau*] to what part of the ſtory in *Geneſis* it ſhall belong. In *ch.* 27. he *bleſſeth Jacob*, v. 28, 29. *God give thee of the dew of heaven—— Let people ſerve thee, and nations bow down to thee, be Lord over thy brethren, and let thy mothers ſons bow down to thee——* But it will 1. Be hard

πίστει περὶ μελλόντων Ισαὰκ

hard to affirme, that he here *bleſt Jacob by faith*, when it is evident he *knew* not that it was *Jacob*, whom he thus *bleſt*; and 2. *Iſaac* thinking verily that it was *Eſau*, whom he thus *bleſt*, it could not be an act of *faith* in him, or reconcileable with that, which *God* had *revealed* to *Rebecca*, c. 25. 23. (*that the elder ſhould ſerve the younger*) thus to *pronounce* or *foretel* of *Eſau*, that he ſhould be *Lord over his brethren*. For theſe *two* reaſons it will not be fit to referre this of the *Apoſtle* to that part of the *ſtory*, wherein *blind Iſaac*, contrary to his intention, thus *bleſſed Iacob*. The next paſſage in the *ſtory* will, I ſuppoſe, be much more *commodious* for the *turn*, when upon *Eſau's coming* with his *veniſon*, *Iſaac* finds himſelf to have been *abuſed*, and *trembling very exceedingly*, tells him that *Iacob* had brought him *veniſon* already, and he had *eaten* and *bleſt* him, *yea and he ſhall be bleſſed*, v. 33. and again, v. 37. that he *had made Jacob his Lord, and given him all his brethren for his ſervants*. Where *Iſaac* diſcerning what he had done, though by *miſtake*, remembers the *Oracle* that *God* had delivered before their *birth*, and conſidering how punctually the *bleſſing* thus given to *Jacob* by him did agree to that, he doth now *by faith* reſolve, that ſo it ſhould certainly be, that what his *affection* had deſigned to *Eſau*, was by *God* promiſed to *Jacob*, and conſequently ſhould *irreverſibly* belong to him, and thereupon he confirmes it anew to *Jacob*, *Yea and he ſhall be bleſſed*, and *I have made him thy Lord*. And ſo this was the *bleſſing* wherewith, by *Faith Iſaac bleſſed Jacob*. Then for his *bleſſing* of *Eſau*, that viſibly

visibly followes, v. 39. *Thy dwelling shall be the fatness of the earth*—— (and in the body of it again inserted a farther confirmation of *Jacobs blessing*, by telling *Esau*, *thou shalt serve thy brother*, v. 40.) *and it shall come to pass that when thou shalt have the dominion, thou shalt break his yoke from off thy neck.* Where it must farther be supposed that *Isaac*, beyond that *prediction before their birth*, that the *elder should serve the younger*, had received from *God* another *Oracle* concerning his *two sonnes*, that as the *posterity* of *Jacob*, the *Jewes* should have the *præeminence* and *dominion* for some time over the *Edumæans*, the *posterity* of *Esau*, so in *process* of time, the *Jewes* should be *brought down*, and so the *Edumæans* be quitted of that *yoke*, and accordingly *Isaac* foretelling this, is here as truely said to have *by faith blest Esau*. And this perhaps was it, upon which, *Isaac* before had pronounced that *blessing* upon him, which he took to be *Esau*; *Be Lord over thy brethren*—— which though in respect of the times *next* insuing it were true of *Jacob* (and accordingly was in *Gods* providence thus directed to *him*) yet in respect of the *latter* times, when the *Jewes* should be *brought low*, was to be truely appliable to *Esau*, and so might *by faith* be designed by *Isaac* to him.

Ibid. Note a. Of the use of ὑπόστασις for *courage* in *Polybius*, Adde, So oft in * *Diodorus Siculus*, Ἐπῆρεν αὐτὸν πρὸς τ ὑπόστασιν ταύτην ὄνειρος, *a dreame raised him to this confidence*, giving him a vision of great *advancement* and *glory*, and παρώξυνε τηρεῖν τ ὑπόστασιν τῆ φιλομήλε, *he incited them to keep the constancy or courage* ὑπόστασις. * l. 16.

of

* De bell. Jud. l. 2. c. 12 *of Philomelus*. So in * *Iosephus* ἀμετάλλακτον αὐτῶν ὑποστάσεως *their immutable courage* or *constancy*. Thus *Cicero* defineth *faith*, *Fides est dictorum conventorúmque constantia & veritas*; *It is a constancy and truth of all that hath been said and agreed*. And so the *Hebrew* and *Chaldee* word for *faith* אמן, and הימנות, and so also the *Arabick* אמאנה signifies *firmness*, *constancy*, *stability*. And so here it is opposed to the ὑποστολὴ *falling off*, or *cowardly behaviour*, mentioned in the *conclusion* of the *former* Chapter.

Εμπαιγμοὶ. *Ibid. Note* g. Of the Εμπαιγμοὶ, Adde, Such as are mentioned, 1 *Sam.* 31. 4. and are defined by *Sophocles in Antigona*; Τὸν θανόντ' ἐπικτανεῖν, καὶ ἐνάλλεσθαι τῷ κειμένῳ καὶ ἐφυβρίζειν, *to kill and insult on the dead, and use him contumeliously*.

Απερίστατος Chap. XII. *Note* a. To the notion of ἀπερίστατος for *bare* or *naked*, Adde, So in *Georgius Alexandrinus* in the * *life of Chrysostome*, a *poor*, *helpless*, *distressed* woman, is called ξένη καὶ ἀπερίστατος.

* p. 205. l. 9.

Ευπερίστατος *Ibid.* Of ἐυπερίστατος in the notion of a *sinne* set out with *goodly circumstances* to *recommend* it, Adde, Agreeable hereunto it is, that S. *Chrysostome* useth περιστάσεις, applied to *sin*, to denote *temptations*. *Tom.* 3. p. 555. l. 20. Διὸ καὶ ἐπάγει λέγων, ἀπὸ πάντος ἁμαρτήματος διαβολικοῦ, καὶ πᾶσης περιστάσεως τοῦ ἀντικειμένου, τοὺς πειρασμοὺς δηλῶν, καὶ τὰς ἁμαρτίας, whereas he explaines all *diabolical sin* by ἁμαρτίας *sins*, so he evidently interprets περιστάσεις by πειρασμοὺς *tentations*. And of these περιστάσεις in *this* notion he there understands the phrase ἐυπερίστατος ἁμαρτία,

ἁμαρτία, for ſo he addes in that place, l. 21. Εὐπερίστατον γὰρ ἁμαρτία, πάντοθεν ἰσαμένη, ἔμπροσθεν, ὄπισθεν, καὶ ὥστε ἡμᾶς καταβάλλειν, for *ſin* is *provided* with *temptations* being *incompaſſed* (where we ſee the *paſſive* uſe of the word) on all ſides, *before*, and *behind*, and ſo *ſhoots* at us, or *ſtrikes* us. So *T.* 4. p. 698. l. 30. Σατανικὴ πεῖσις, *temptation of Satan*; So *Heſychius Presb. Centur.* 2. 85. Εἰ δὲ ἐκ πειρασμοῦ τινὸς χαυνωθέντες, *but if by any temptation we become more remiſs.* Thus *Diogenes Laertius* in the life of *Zeno*, that it is the part of a *wiſe man* γεύεσθαι ἀνθρωπίνων σαρκῶν κατὰ πεῖσιν, *to eat mans fleſh in caſe of extremity*, or when he is by ſuch *forcing motives* invited to it.

Ibid. ver. 24.

[That ſpeaketh better things then kk that of Abel.] Or, that hath much more efficacy in it to obtain Gods acceptance then had the blood of Abels ſacrifice, which was the firſt type of the blood of Chriſt of which we read, and of which it is ſaid, that God had reſpect to it. kk.

Note kk. The meaning of this paſſage παρὰ τ Αβελ παρὰ τὸν Αβελ] or as *Theophylact* and others reads παρὰ τὸ Αβελ] is not eaſily reſolved on. If it be τὸν, it may then agree with *Abel* as the *accuſative* caſe, and then it muſt be rendred [*than Abel*] meaning, *than Abel ſpake*, or elſe referring the [τὸν] to [ῥαντισμὸν] going before and reading Αβελ] in the *genitive* caſe, it will then be rendred [*than that (ſprinkling) of Abel*] noting the *ſprinkling of blood* which in that *ſacrificing* of his *firſtlings*, *Gen.* 4. 4.

he is ſuppoſeable to have uſed. If it be [τὸ] then as it is certain it muſt refer to αἷμα *blood*] precedent, and ſo denote the *blood of Abel*, ſo it is uncertain, what *blood* is meant, whether the *blood of Abel*, ſhed by *Cain*, or the *blood of Abels firſtlings* in his *ſacrifice*. So that all theſe *four poſſible* notions of the words are in effect but *two*, the *firſt* and the *third* referring to that of *Abel* and *his own blood ſhed by Cain*; And the *ſecond* and *fourth* to the *blood* of the *cattel* in his *ſacrifice*. And which of theſe is now to be preferred, is the onely *difficulty*; That the *firſt* ſhould be it, the *authority* of the *Greek Commentators*, and others would *incline*, and the manner of the *Scripture ſtyle* in many places (uſing words, and phraſes, which muſt be ſuppoſed to ſignifie much more than their *natural* importance affords, ſee *Note* on *Mat.* 12. e.) may help to *perſwade* it. For thus it may then be explicated very commodiouſly. That whereas the *blood of Abel* the *firſt* that ever *ſuffered*, *called* for nothing but *vengeance* on the *murtherer*, the *blood* of *Chriſt*, quite contrarywiſe, called for *mercy* on his very *crucifiers*, and on all the *world* of men beſides, and ſo *ſpake* as *good things*, as *Abels* did *ill*, *cryed as loud* for *pardon*, as his is ſaid to do for *vengeance*. But if we conſider the deſign of the whole *context*, which is the comparing the *ſtate* and *œconomie* under the *Law*, and before *Chriſt*, with that now *after*, or ſince his *coming*, and the *preferring* the *latter* infinitely beyond the *former*, we ſhall then have great reaſon to incline us, to *accept* the *ſecond* ſenſe, that the *ſprinkling* of *the blood of Chriſt*, that *ſacrifice* of his upon the *Croſs*, had infinitely more

efficacy

efficacy in it (and that divolved to us) to *obtain Gods acceptance*, than that *ſacrifice* of *Abels*, the *firſt* great *type* of that *ſhedding* the *blood* of *Chriſt*, this *lamb of God*, is affirmed in the *Scripture* to have had. That this *Sacrifice* of *beaſts*, offered by *Abel* ſhould here be mentioned with *Chriſts ſacrifice* of his *own body* on the *Croſs*, the reaſon is evident, becauſe all the *ſacrifices* of *beaſts*, not onely under the *Law*, but *before* it, among the *Patriarchs*, before, and after the *deluge*, were all *types* of *Chriſts one perfect ſacrifice*. And *Abels* being the *firſt* of theſe, recorded in *Scripture*, and atteſted to have had much of *Gods acceptation*, particularly more than *Cains* (See *Heb.* 11. 4.) is therefore the *fitteſt* to be *inſiſted* on in this place: And that *Chriſts blood* is ſaid to *ſpeak better things then that*, and ſo than any other *blood* in *ſacrifice*, is agreeable to *Heb.* 9. 13, 14. *For if the blood of Bulls—— how much more the blood of Chriſt*, and v. 22, 23. *And almoſt all things are purged by blood—— It was neceſſary therefore that the heavenly things themſelves ſhould be purged by better ſacrifices than theſe.* And accordingly in the *antient Liturgies*, and in the *Canon* of the *Maſs* now in uſe, when the *bread* and *wine* is *conſecrated* into the *Sacrament* of the *body* and *blood* of *Chriſt*, the *prayer* makes mention of *Abels ſacrifice*, and *Melchizedeks offering*, chooſing out thoſe *two*, as the moſt *antient*, and eminent *types* (under the *Old Teſtament*) of this *ſacrifice* of the *blood of Chriſt*, commemorated in that *Sacrament*. This (and much more, which if it were needfull, might be added to this purpoſe) will make

it reaſonable to have *annext* this *latter ſenſe* to the *former*, more *ordinary*, if not to *prefer* it before it.

Chap. XIII. *ver.* 4.

aa. [Marriage aa is honourable in all.]

Τίμιος ὁ γάμος

Note aa. The main *difficulty* here is, what *verb* is here to be *underſtood*, and taken in, for the clearing the *conſtruction*; It may poſſibly be [ἐστὶ, *is*] and then the onely remaining *difficulty* will be, what ſhall be meant by ἐν πᾶσι] whether it be moſt fitly rendred [*in all*] whether denoting *all things*, i. e. all *reſpects* or *all men*, that being of ſeveral *ages*, or of *ſeveral qualities*, are yet capable of *marriage*; or whether, as *Theophylact* addes, *in all times*, of *perſecutions*, or of *releaſe* from *perſecutions*; Or whether, according to the promiſcuous uſe of *prepoſitions* in theſe writers, and particularly of ἐν] oft taken notice of in other places, it be to be rendred, *among all*, that is, *among all men*, noting the *general* eſtimation, & opinion of *all men* of *all nations*, whether *Heathens Jewes*, or *Chriſtians*, among all whom (ſave the *Gnoſtick heretick*, then newly ſprung up) *marriage had been* lookt upon with *honor*. This might eaſily be ſhewed out of the *Jewiſh* writers, and *cuſtomes*. *Marriage* and *procreation* was the means of *taking away* their *reproach*, and ſo a note of peculiar *honor* among them. So likewiſe among the *Heathens* the *Lacedemonians Law* appointed a *mulct* firſt for the ἄγαμοι *unmarried*, then another for the ὀψίγαμοι thoſe *that married late*, as the *third*, and the *ſevereſt* κακογαμία for *marrying ill*. See *Ariſto's Commentaries* in *Stobæus*:

Ἐν πᾶσι.

* *Stobæus:* And * *Muſonius* in his book, *whether marriage be any hinderance to Philoſophers*, hath diſcourſed it at large, ὅτι μέγα καὶ ἀξιοπόθητον ὁ γάμος, *that marriage is a great and deſirable thing*, as being the *beginning* of the *conſtitution* of *families*, *cities*, *kingdomes*, the onely *lawful* means of *continuing* the *world*, and that therefore the *Gods* have taken ſpecial *care* of it, *Juno*, *Cupid*, and *Venus*, and conſequently that it is unreaſonable to affirme μὴ πρέπειν ἀνθρώπῳ ταῦτα, *that there is any ſort of men*, *philoſopher*, *or other*, for *whom this is not convenient*. See *Hierocles* alſo, as he there is ſet down in * *Stobæus*, out of his tract on *this ſubject*. And plenty of the like obſervation we have among the *antient Romans*, who have injoyed great *priviledges* by this of *marriage*, and *propagation*, the *jus trium liberorum*, the *priviledge*, which they had that had *gotten three children in lawful marriage*, is famouſly ſpoken of among them. And accordingly to theſe *premiſſes*, this ſenſe will be very perfect truth, *Marriage is honorable among all men*, *Jewes*, *Heathens*, and *Chriſtians* alſo, among whom *Chriſt* hath left it in the ſame *dignity*, in which he *found* it, having inſtituted nothing to the *prejudice* of *lawful marriage*, but as *Theophylact* addes, *looking upon it with honor*, as that which ἐν σωφροσύνῃ τηρεῖ, *preſerves men and women in ſobriety* and *continence*, or *abſtinence* from all *unlawful pleaſures*. All which being granted, and ſuppoſed to be moſt *true*, yet it ſeems moſt *probable* from the *context*, that not [ἔστι *is*] but [ἔστω *let be*] in the *imperative*, is the *verb*, which is here underſtood. *Let marriage be honourable among all*,

* P. 412. Ibid.

* P. 414.

and let the bed, the marriage bed, be undefiled, or *ſimply, the bed,* whether *in,* or *out* of *marriage,* ſo as to contain the *monial,* as well as *conjugal chaſtity,* proportionable to the *fornication,* as well as *adultery,* after mentioned, in the *interdict.* That it is thus, by way not of *affirmation,* but *exhortation,* or *precept,* may appear by the *verſes* before, which from the *beginning* of the *chapter* are all *exhortatorie,* and in the *imperative,* but eſpecially, v. 5. where the ſtyle is exactly the ſame, as here, ἀφιλάργυρος ὁ τρόπος *diſpoſition* or *converſation without covetouſneſs,* and yet the ſenſe muſt neceſſarily be thus made up (and ſo our *Engliſh* hath rendred it) *Let your converſation be without covetouſneſs*] and ſo again ἀρκούμενοι *be content with the things that are preſent*] To this agrees what *Georgius Alexandrinus* ſaith in the *life* of *Chryſoſtome,* p. 188. l. 15. that he alwayes bid them τίμιον τὸν γάμον καὶ τὴν κοίτην ἀμίαντον φυλάττειν, *to keep marriage honourable*— which being taken from this place evidently, is by him ſet by way of *exhortation.* And to this rendring therefore I do *adhere,* as an *admonition* ſeaſonably given, contrary to the *Gnoſtikes infuſions* among them.

* See Note on 1 *Tim.* 4. b.

Ibid. ver. 15.

d. [The d fruit of our lips.] Not the fruit of our herds to be burnt upon his altar, but the offering of our charity, almes and mercy, our Chriſtian ſacrifice, v. 16. joyned with our thanksgiving to God (and never omitted by the primitive Chriſtians in their Euchariſt) anſwerable to the free-will-offerings or vowes, Hoſ. 14. 3. in acknowledgement of his power and goodneſs.

Note

Note d. Some *difficulty* there is in the phraſe καρπὸς χειλέων *fruit of lips*] 'Tis ordinarily conjectured that the *Greek tranſlation* in *Hoſea*, ch. 14. 2. whence it is taken, read פְּרִי *fruit*, in ſtead of פָּרִים *calves*, which the *Hebrew* Copyes retain, and *inſtances* of the like have been given *Note* on *Heb.* 8. a. But Mr. *Pocock* renders another *account* of it, *viz.* that καρπὸς is here taken in the notion of καρπωμα, the word uſed by the *Septuagint* for an *holocauſt*, which being ordinarily of *young bullockes*, the *Hebrew* פָּרִים *vituli calves*, may fitly be rendred by it. The onely *difficulty* is to reſolve what the reaſon is, that *holocauſts* ſhould be called καρπωμα, and his *conjecture* is good, becauſe theſe being *above* what was *preſcribed* by the *Law*, they bare proportion to *fruit* or *banquet* after a *meal*, and accordingly they are called by the *Rabbins* קוץ למובח *ſummer fruit for the Altar*, or a *banquet over* and *above* the *preſcribed ſacrifice*; for as it is the cuſtome after a *feaſt*, to ſerve in *fruit*, ſo, ſaith *Bartenorius*, *after they have offered the due oblations of every day, they bring the holocauſts for their free-will-offerings.* See *Maimon. ad Miſhnaioth, tr. Shekalum.* c. 4. § 4. But if this be not *imbraced*, why yet may it not be reſolved, that the 72. retaining the *ſenſe*, thought fit (as often they do) lightly to *change* the *words*, and ſo to ſet *fruit* for *calves*. By this means tis become far more fit for our *Apoſtles* turn, to ſignifie our *Chriſtian ſacrifice*, or *free-will oblations*, works of *mercy*, &c. which together with our *praiſes* of *God* we offer to him, proportionable to the *offering to God thankſgiving, and paying vowes*, *Pſ.* 50. 14.

d Καρπὸς χειλέων.

which being *promiſed by the lips and ſpoken with the mouth*, *Pſal.* 67. 14. the *payment* of them is really καρπὸς χειλέων here, *the fruit*, and *calves of our lips*. This *fruit* of the *lips* is here viſibly ſet down, as all one with the θυσία αἰνέσεως, *ſacrifice of praiſe*; Thus the [τουτέστι *that is*] enforceth. Now the *ſacrifice of praiſe*, is literally זבח תודה θυσία αἰνέσεως, ſo called, *Pſal.* 49. 15, and 24. *Pſal.* 107. 22. *Pſal.* 116. 17. and that the σωτήριον *ſalvation*, *ver.* 13. i. e. the *peace-offering*, or *treſpaſs-offering*, *Lev.* 7. where for האשם the *treſpaſs-offering*, the *Septuagint* have θυσία σωτηρία *the ſacrifice of ſalvation*, v. 1. θυσίαν αἰνέσεως, *the ſacrifice of praiſe*, v. 2. θυσίαν αἰνέσεως σωτηρίου, *the ſacrifice of ſalvifick praiſe*, v. 3. And this the *Chriſtian* offers in the *Euchariſt*, wherein, according to the *Primitive* practice, every man brings his *liberal oblation*, the *bread* and *wine*, and *fruits* of the *ſeaſon*, in * *Juſtin Martyrs* time, and afterward, that which was proportionable thereto, never *coming to God empty*, or without *remembring the Corban*, ſaith * S. *Cyprian*. For this being *offered* to *God* by the *Biſhop* or *Prieſt* with thanksgiving (from whence it was called the *Euchariſt*) thereby to acknowledge *God* the *author* of all the *good things* we enjoy (*primitias earum quæ ſunt ejus creaturarum offerentes*, ſaith * *Irenæus*) is properly our *ſacrifice of praiſe*, a *reall ſacrifice*, *viz.* the δῶρα *gifts*, or *oblations* which there we bring, and that a *ſacrifice* of *praiſe* or *thankſgiving*, being farther ἀνάμνησις θυσίας, a *commemoration of Chriſts ſacrifice*, ſaith *Chryſoſtome*; And ſo literally καρπὸς χειλέων ὁμολογούντων here, the *fruit*, or *free-will oblation*

Θυσία αἰνέσεως.

* *Apol.* 2. p. 97.

* *Deep. & eitem.* p. 180. *Dominicum celebrare te credis, qui Corbonam non reſpicis?*

* l. 4. c. 34.

of

of *praysing lips*, or of *lips giving thankes*, or *confessing in the name of the Lord*, that *Lord of our salvation*, whom we there *commemorate*. And then to all this followes very naturally, in the *next* verse, *to do good*, and *to communicate forget not, for with such sacrifices God is well pleased*, i. e. Over and above *this solemn Eucharistical oblation*, we must also be mindfull of *dayly continual* works of *charity* upon all *occasions*, and wants of our *poor* brethren, this of *charity* and *mercy* being our *acceptable Christian sacrifice*, required by *God* in exchange for those *dayly sacrifices* of the *Jewes*, that were consumed with *fire*, went all into *smoake*, were not laid out to so much *solid* profit, (the *relief* of our *poor* brethren, *Gods* known *proxyes* upon earth) as these our *Christian sacrifices* are.

Ibid. ver. 16.

[But to do good and communicate forget not, for with such sacrifices God is well pleased.]

But be sure not to omit any season of charity or supply to any brothers wants that can at any time be offered to you. For this is of the same nature, and obligation with the former. All such are offerings to God, very acceptable to him, (whatsoever ye do to one of these little ones, ye do unto him) and required now of us under the Gospel as our only Christian sacrifice.

ON

On the general EPISTLE of *JAMES.*

a. Πίστις. CHap. I. *Note* a. Of the notion of πίστις for *constancy*, in *opposition* to *double minded*, or *wavering*, Adde, So in *Herodotus*, li. 1. χρὴ πίστιν ἐν φιλίῃ τίθεσθαι, κραδίῃ μὴ διπλῇ πεφυρμένους, *Men must preserve faith in friendship, and not be polluted with a double heart*, where, as here, *faith* and the *double heart*, are *opposed* n this sense.

Γένεσις. *Ibid. Note* e. Of the notion of γένεσις *nativity* in the *Astronomers* use of the word, Adde, And so S. *Chrysostome* πολλοὶ καὶ γένεσιν ἑαυτοῖς ἐπιτειχίζουσιν, and frequently elsewhere, for the *Astrologers casting mens nativity.*

* To. 3. p. 266. li. 9.

Ibid. Note f. After the testimony of *Ignatius* concerning the *Gnostickes* doctrine of *Charity*, Adde, In which respect it is manifest that this *Apostle*, ch. 2. v. 14. proceeds to a punctual discourse of the absolute *necessity* of superadding *works* of *charity* to *faith*, or else it will *profit nothing*, directly *opposite* to the doctrine of *Simon* and his *Gnostickes*, of whom saith * *Irenæus, Hi qui in eum & Helenam ejus spem habeant, & ut liberos, agere quæ velint, secundùm enim ipsius gratiam salvari homines & non secundùm operas justas, They that place their hope on Simon and his Helen as free men did what they would, deeming that men were saved by his grace and not according to any good workes or endevours.* So of the *Valen-*

* I. 1. c. 20.

Valentinians, the progeny of those *Gnosticks*, *semetipsos non per operationem sed eò quòd naturaliter spirituales, omnino salvari, that they are not saved by working, but because they are naturally spiritual, quapropter & intimoratè, omnia quæ vetantur, hi qui perfecti sunt, operantur, and therefore they that are perfect act without fear all things that are forbidden.* This was S. *Augustines* sense of the *designe* of this *Epistle*, *de fide & oper.* c. 14. *Quoniam hac opinio tunc fuerat exorta, aliæ Apostolicæ Epistolæ Petri, Johannis, Jacobi, Judæ contra eam maximè dirigunt intentionem, ut vehementer adstruant fidem sine operibus nihil prodesse, because this opinion was risen up in that time all the Catholick Epistles of James, &c. were chiefly intended against it, vehemently asserting that faith without works will profit nothing.* 1. 1. c. 2.

Chap. III. *ver.* 17.

[Without * partiality.] Without all wavering or inconstancy, &c. or without making any difference, a liberal distribution to all that want. *Wavering, or making a difference

Note f. In the end, Adde, If there be any *question* of this, it must be because of the *connexion* here with καλῶν καρπῶν, *good fruits*. For thus indeed the word is sometimes applied, and then it signifies an *universal liberality*; Thus in *Palladius Lausiac. Hist.* κεφ. ϛμδ. *Olympias*, which is there called κοινωνὸς καὶ διάκονον & πάντων δεομένων, *one that communicated and ministred to all that wanted*, and so *dispersed* or *dissipated* an *immense wealth*, πᾶσιν ἁπλῶς καὶ ἀδιακρίτως ἐπήρκεσεν, *she aided* Ἀδιακρίτως.

all

all liberally, and ἁπλῶς; where it may poſſibly ſignifie *without any difference*; ſo *Gentianus Hervetus* reads it, *indiſcriminatim*, to *all* that *wanted*, *whatſoever* they were; but it may alſo ſignifie *without doubting*, or *wavering*, and ſo *cohere* with the ἄπειρον ἐκεῖνον καὶ ἀμέτρητον πλοῦτον διασκορπίζασα (immediately *precedent*) *diſperſing that infinite and unmeaſurable wealth* which ſhe had *without any doubt* or *wavering* or *demur*, ariſing from *worldly fear* of her own *want*, which this *liberality* might cauſe, as when *Chriſt* commanded, *Lu.* 6. 35. *to do good and lend*, μηδὲν ἀπελπίζων, *deſpairing or doubting nothing*, See *Note* on that place. And ſo though poſſibly it may ſignifie here [*without making any difference in acts of mercy*] which is a kind of *partiality*, yet it may as fitly alſo be rendred *without doubting*, as that is applicable to *mercy* and *good fruit*, i. e. to *liberality* alſo.

Πρεσβύτερος τῆς ἐκκλησίας. Chap. V. *Note* e. Of the underſtanding πρεσβύτεροι τῆς ἐκκλησίας, *Biſhops*, Read, But becauſe &c. and becauſe πρεσβύτεροι in the *Plural*, &c. and becauſe Πρεσβύτεροι— was-- the *title of Biſhops*, and becauſe when there were *ſecondary Presbyters*, more then *one*, in *every city*, the *ſick* man cannot be thought obliged by this *text* to call for the *whole college*, or *one ſick* man for *more* then *one*; And *laſtly*, becauſe— therefore it may very reaſonably be reſolved, that the *Biſhops* of the *Church*, not the *Elders* of the *Jewiſh Synagogue*, but the *Biſhops* of the *Chriſtian Church*, *Seniores Chriſtianæ congregationis*, as *Eraſmus paraphraſeth* it, *the Elders*, or *Governors* of the *Chriſtian* con-

congregation, *One* in *each* particular *Church*, but *many* in the *Universal Church*, and so also *many* in the *Church* of the *dispersion*, to which this *Epistle* is addres'd, are here meant by S. *James*.

Ibid. Note f. Of *Unction*, &c. on the *sick bed*, Adde, The *errors* of the *Romish* practice in *this* point are very sufficiently provided against by our *Bishops* in the dayes of *Henry the Eighth*, in their *book*, set out by the *King*, and intituled, *A necessary Doctrine and Erudition for any Christian man*, upon the head of *Extreme Unction*. Αλειψαντες.

Ibid. Note i. Of charity hiding sins, or seeing few faults in others, Adde, And thus the saying of *Pythagoras* (who is thought to have had some knowledge of the *Scriptures* of the *Old Testament*) seems to be interpretable, Η μὲν ἐσθὴς τ ἀρρυθμίαν, ἡ δὲ ἔννοια τ ἁμαρτίαν περιέλλει, *A garment hides the ill proportions of the body, but good will or charity hides sin.* Καλύπτει πλῆθος ἁμαρτιῶν.

On the first EPISTLE general of PETER.

Chap. I. *ver.* 18.

[Vain converſation.] The Legal rites of external obedience, which wanted that inward purity which Chriſt came to teach us.

CHap. III. *Note* d. Of *Plato's* underſtanding ſomewhat of the ſtory of the *creation* of *Adam and Eve*, Adde, Writing in συμπο. and Κατὰ Γυναῖκα

and *Dial.* πε. ἔρωτ. that antiently *male* and *female* were put *together* in *one body* and were after by *Jupiter cut asunder*, concluding, ἕκαστος οὖν ἡμῶν ἐστὶν ἀνθρώπου σύμβολον, *every one of us is the share of a man*, ἅτε τετμημένος, ὥσπερ αἱ ψῆτται ἐξ ἑνὸς δύο, *cut asunder like the sole-fishes*, *made two of one*, and this is the *reason*, saith he, *that every one seekes out and desires a wife*, τὸ ἑαυτοῦ ἕκαστος σύμβολον, *every one the other part of him*, ἐπιχειρῶν ποιῆσαι ἓν ἐκ δυοῖν, καὶ ἰάσασθαι τὴν φύσιν, *endevouring to reunite the divided parts*, to *make one of two*, and *so to cure the dismembred nature*: To which *fable* S. *Chrysostome* referres, * when he saith of *man and woman* ὥσπερ ἡμίτομα δύο εἰσὶ, *they are as two halves cut asunder*.

*To. 4. p. 157. li. 23.

Τιμὴ.

Ibid. Note d. Of τιμὴ, for *reward*, or *gift*, Adde, And so *Aristotle*, *Rhet.* l. 1. c. 5. among the parts of τιμὴ *honor*, reckons δῶρα τὰ παρ' ἑκάστοις τίμια, *gifts*, *honorarie donatives*, καὶ γὰρ δῶρον ἐπὶ κτήματος δόσις, καὶ τιμῆς σημεῖον, *for a gift is the giving of a possession, and a signe of honor*.

Χάρις.

Ibid. Note e. Of the notion of χάρις in *Hesychius* for δωρεὰ, Adde, So in *Callimachus*, εἰς Δῆλον.

Σώζεο, μὴ σύγ' ἐμεῖο πάθης κακὸν εἵνεκα, τῆσδε
Αντ' ἐλεημοσύνης, χάριτος δέσοι ἔσσετ' ἀμοιβή.

I wish you may suffer no ill for this mercy to me, but that you may be rewarded for your charity, where χάρις is clearly interpreted by *almes*, or *mercy*.

Ibid. Note f. After the setting down, and explicating the notion of לא ידון *Gen.* 6. 3. for

for *ſhall not abide as a ſword — in a ſheath,* Adde, For the removing all *improbableneſs* of thus reading ידון (not ילין *pernoctabit*) and taking it in the notion of *abiding* or *continuing in fleſh*, and not of *ſtriving*, as the *Interlinear*, and *our Engliſh* render it, and as ידין indeed would require to be rendred, I ſhall onely adde *two* things, 1. That the *antient interpreters* with one accord agree in the ſenſe of *abiding* or *inhabiting*. The *Chaldee* read לא יתקים דרא בישא הדין קדמי לעלם *This evil generation ſhall not alwaies remain before me.* The *Syriack* and *Arabick*, *My ſpirit ſhall not dwell in man for ever*: The 72. as we ſaid, ὃ μὴ καταμείνῃ, *ſhall not abide*, and ſo the *Latine*, *non permanebit*, *ſhall not abide.* This is a ſtrong *argument*, that they, who when they meet with ידין, uniformely render it κρινεῖ, &c. by words of *judging*, yet *rendring* this in ſo *diſtant* a manner, did not read *that* word, or in *that* ſenſe, but ידון, as all *copies* have it, in a notion of *abiding*, or *being in another*. And although the *Scripture* of the *Old Teſtament* give us no farther inſight into this word, then that once we find נדן for a *ſheath* of a *ſword*, once for a *body* of a man, yet by theſe ſo *diſtant* notions of it, we have reaſon to ſuppoſe, that there was ſome *original comprehenſive* notion of it, belonging to more, or elſe could not have been applyed, in the *Chronicles* and in *Daniel*, to theſe *two* ſo *diſtant* particulars. A *ſheath* and a *body* differ much the one from the other, yet *agree* in *this*, that as one is the *repoſitorie* or *abiding place* of the *ſword*, into which it is *put*, ſo the *other* is of the *ſoul*; and from this *agreement* no doubt it Εν φυλακῇ.

is

is, that they are expreſs'd by the ſame word, And then it would be very *ſtrange*, if that word thus *common* to them, ſhould not natively ſignifie that, wherein they thus *agree*, viz. *abiding* or *being put in*, or *kept* in, or *confined* to ſuch a place, or ſome ſuch thing. 'Tis evident that many *Hebrew* words are of a far greater *latitude* of ſignification, and *comprehenſiveneſs*, than we can by the uſe of them in the *Bible* (which is but a *volume* of a *narrow* compaſs) *diſcern*, or conjecture, as appears eſpecially by the uſe of them in *Arabick books*, which *language* is certainly but a *dialect* derived from the *Hebrew*. And therefore it is not unreaſonable on the *grounds premiſed*, and thoſe more than *obſcure indications* in the *Bible*, which we have of it, that this ſhould be the *native* meaning of the *verb*, though in other places of the *Bible* we do not *exactly* meet with it. The ſecond thing is, that though ילין were not the reading, nor by the 72. and the *other interpreters* beleeved to be ſo, yet 'tis ſo ordinary for words of *affinity* in *ſound* or *writing*, to have a *neerneſs* of *ſignification*, that theſe *interpreters*, which did not alwaies render *literally*, but oft by way of *paraphraſe*, might probably enough have an eye to the notion of ילין for *abiding*, and ſo render it καταμένειν *to remain*, or *abide*, for which in this matter S. *James* uſeth κατοικεῖν *to ſojourne*, or *abide*, as in *an Inne*, for a *night*, *Jam.* 4. 5. for after this manner of *liberty* it is, that the *Jeruſalem Targum* on this verſe, evidently takes in *both* the *interpretations* of ירון and ירין. In the *latter* ſenſe from דין *to judge*, their *Paraphraſe* thus begins, *Non adjudicabuntur generationes quæ futuræ ſunt poſt*

Κατοικεῖν.

poſt generationem in diluvio perditioni vaſtationi aut deletioni univerſali; *The generations which ſhall be after the generation of the flood, ſhall not be adjudged to an Univerſal perdition, vaſtation, or blotting out.* A *truth* indeed ſecured by *Gods promiſes* at large, c. 8. 21. and 9. 11. but no way pertinent to *this* place, where the *deluge* it ſelf is *threatned.* Onely on occaſion of the *affinity* in *ſound* and *writing* of לא ידון, *not judging*, here, to לא ידון *this* part of the *Paraphraſe*, though *aliene* to the place, ſeems to be *begotten*: But then for the *former*, as the words are undoubtedly read לא ידון רוחי ſo the *Paraphraſe* proceeds in *relation* to them; *Annon ſpiritum meum filiis hominum indidi? Have I not put my ſpirit into the ſonnes of men?* an evident proof of their underſtanding ידון in a *notion* of *putting* one thing *into* another, which conſequently may be reſolved to be the *general acception* of the active *verb*, and then that which is ſo *put* doth *abide* in it, as in a *repoſitorie* of ſome ſort, or other; ſuch is a *ſheath* to a *ſword*, a *priſon* to him that is *put into it*, a *cabinet* to that which is *laid* up in it, the *body* to the *ſoul*, as long as the man *lives*, and accordingly S. *Chryſoſtome* gives his *Scholion*, ὁ μὴ καταμείνῃ τὸ πνεῦμά μου ἐν ἀνθρώποις τούτοις, ἀντὶ τοῦ οὐ ἐάσω αὐτοὺς λοιπὸν ζῆν [*My ſpirit ſhall not alwaies abide among theſe men*] *inſtead of I will not ſuffer them to live any longer.* For as for רוחי *my ſpirit* or *breath*——

Πνεῦμά μου.

Ibid. Of the *interpretation* of πορευθεὶς ἐκήρυξεν, *he went and preached in*, or *by*, *that ſpirit* by which he was now *raiſed*, Acde, Where 1. The word χριστὸς *Chriſt* is uſed, not θεὸς

Προσθεὶς ἐκήρυξε.

God, according to the general opinion of the *antient fathers* of the *Church*, that he which of *old* appeared to the *Patriarchs*, was (not the *first* but) the *second person* in the *Trinity*, *Christ* the *sonne*, not *God* the *Father*, and that those *appearances* of his were *præludia incarnationis*, *preludory*, and *preparative* to his taking our *flesh* upon him. And accordingly those verses of the *Sibylline Oracle*, which introduce *God* speaking to *Noah* about the *Ark*, and setting down the speakers *names* by *Numbers*,

(Ἐννέα γράμματ' ἔχω, πεντασύλλαβός εἰμι, νόει με,
Αἱ τρεῖς αἱ πρῶται, δύο γράμματ' ἔχουσιν ἑκάστη,
* Η λοιπὴ δὲ τὰ λοιπά, κἀ εἰσιν ἄφωνα τὰ πέντε,
Τῷ παντὸς δ' ἀριθμῷ ἑκατοντάδες εἰσὶ δὶς ὀκτὼ
Καὶ τρεῖς τρὶς δεκάδες * σὺν διναί ——)

* *So Guil. Canterus rightly reads it, not.* αἱ λοιπαί.

* *So again, Guil. Cant. not,* σὺν γ' ἑπτά.

are best *interpreted* by Θεὸς σωτὴρ, *God saviour*, i. e. *Christ*, for to those *two* words, belongs all that is said in those *verses*, they consist of *nine letters*, *four syllables*, the *three first* of *two letters* a piece, and the *fourth* of the *remaining three*, of *five consonants*, and *four vowels*, and so likewise the *numeral* importance of *each letter* amounteth to the just number of 1692. as it is there *described*. See *Canter. Novar. Lect.* l. 1. c. 3. Secondly the phrase, &c.

Ἀντίτυπον. *Ibid. Note* h. To ᾧ ἀντίτυπον the *antitype of which*, Adde, As for the word ἀντίτυπον, It may perhaps be here fit to note, that as it is certainly best rendred *Antitype*, to reserve the *signification* of the *Greek*, whatsoever shall here appear most fitly to belong to it, so the *Greek* is capable of very *distant* senses. For 1. It signifies (not a *like* but) a *contrary*,

So

So in * *Xenophon*, Τὰ μὲν εἰς χάειτα διὰ τῦ ἄρχοντος ἐγένετο, τὰ δὲ ἀντίτυπα δι' ἄλλων, *Matters of favour are done by the Prince himself, but the contrary by other men.* So saith *Hesychius* of it. Αντίτυπα, Αντιτυπῆσαι, ἐναντιωθῆναι, ἀντειπεῖν and ἀντιτυπίαι, ἀντιλογίαι, ἐναντιώσεις, It signifies *contrariety* or *contradiction*, and so we know the *preposition* ἀντὶ most ordinarily imports; And this the place would not unfitly bear, that *Baptisme* is quite *contrary* to the *ark* of *Noah*, but yet *saves* as that *saved*; There the *destruction* was by *water*, and only they were *saved*, which got into the *ark*, but here *water* is the means of *saving* from *destruction*, and they *perish*, which have not this *immersion* or *baptisme* here spoken of. Beside this there is a *second* Notation of this word, as ἀντὶ signifies *pro*, as well as *contra*, and so it may here be fitly rendred. For when it is compounded in the notion of *pro*, it notes [*instead* of another, as Ανθύπατος, *Proconsul*, is he that *supplies the Consuls place*, is in his *stead*. And so it may be here, ὃ ἀντίτυπον βάπτισμα, *baptisme instead*, or *supplying* the *office* of the *Ark*, *saves us now*: In this sense *Antitype* is ordinarily taken among us, for that which (is not it self a *type*, or *figure*, but) *supplies* the place of some *former type*; so *purity* of the *heart* is the *Antitype* of *circumcision*, i. e. that which is now by *Christ* required instead of that *ceremonie* among the *Jewes*. But beside both these, there is a *third* notation of the word, for ἀντίγραφον, *a copie*, differing from τύπος, so as the *impression* in the *waxe* differs from the *ingraving* in the Seal. So the *Old Glossarie* renders both those words ἀντίγραφον,

* In *Hieron.*

and ἀντίτυπον by *exemplum* and *exemplar*. And thus is the word used, *Heb.* 9. 24. and generally in the *Ecclesiastick* writers, and is best express'd by *parallel*, or *answerable*, and may so here fitly be *rendred*, *parallel whereunto Baptisme*——

Chap. IV. *ver.* 3.

* Drinkings. πότοις. [Revellings, * banquetings.] Amorous addresses (see Rom. 13. e.) Bacchanals——

Πύρωσις. *Ibid. Note* c. Read, What πύρωσις here signifies, will easily be defined from the notion of the *Hebrew* דלק, which signifies *two* things, to *persecute*, and to *set on fire*. So *Psal.* 10. 2. where the *Hebrew* is rendred by us [*the wicked doth persecute the poor*] the 72. read [ἐμπυρίζται ὁ πτωχὸς, *the poor is set on fire*] And so again, צרף which signifies to *try*, either as *gold* is by the *fire*, or as men by *afflictions*, is by the 72. *Psal.* 17. 3. rendred ἐπύρωσας *casting* into the *fire*. And accordingly πύρωσις regularly will signifie in *general* any kind of *affliction*, &c.

Κατακυριεύειν Chap. V. *Note* a. Of the notion of κατακυριεύειν, for maintaining their state out of their subjects purses, to *Xenophon*, Adde, And * *Callicratides* the *Pythagorean* in his *book* of the *felicity of families*, intimates the same by his definition of *despotick government*, ἀπὸ ἰδίω συμφέρετο ἄρχουσα, ἀλλ' οὐ τῶν ἀρχομένων, *that which respects the rulers own profit, and not the subjects.*

* *Stobæ.* p. 486.

Ἐκλεκτὴ. *Ibid. Note* d. Of ἐκλεκτὴ for the *Church* Adde, Thus I suppose the word is used in *Ignatius's*

Ignatius's Epiſtle to the *Trallians*, or by the *interpolator*, if that be not the *originall* reading, where ſpeaking of *Biſhops* he ſaith, χωεὶς τέτων ἐκκλησία ἐκλεκτὴ ἂν ἔϛιν, *Eccleſia non eſt cœtus evocatus, aut peculiaris*, i. e. in effect the *Church* is not a *Church* of ſuch as it ought; And ſo it muſt be underſtood by thoſe words, which follow in *Videlius's copy*, and if they were not written by *Ignatius*, ſeem to be a *Scholiono*, to explain them, and as ſuch, to be added to them, ἢ συνάθροισμα ἁγίων, ἢ συναγωγὴ ὁσίων, *not a Collection of Saints, not an aſſembly of pious men.*

Ibid. Of *Babylon* ſignifying *Rome*, See *Euſeb.* l. 2. c. 14. and *Jerom. de Scriptor. Eccl.* in *Marco*, and ſo the *Church* in *Babylon*, the *Chriſtians* in that *heathen* city of *Rome*. Βαβυλὼν.

On the ſecond EPISTLE of PETER.

CHap. I. *Note* a. Of the notion of ἀρετὴ for *courage*, Adde, So as in thoſe verſes of * *Euripides*, Ἀρετὴν.

* *In Bellerophon.*

Θάρσος δὲ χρὴ τὰς συμφορὰς μέγα σθένει
Εἰ καὶ πᾶσιν ἀρετὴν ἐπιδείξασθαι θανάτῳ.

Fortitude is very uſefull againſt afflictions, a man may ſhew vertue in his death. For there *fortitude*, and *virtue* are all one.

Ibid. Note b. Of the notion of φθείρω in

reference to *unnatural lusts*] to 2 *Cor.* 7. 2. οὐδένα ἐφθείραμεν, Adde, Agreeable to which is that speech of *Heraclitus* in his *Epistle* to *Hermodorus*, τίνι συμμοιχεύω; τίνι συμμιαιφονῶ; τίνι συμμεθύω; τίνι συμφθείρομαι; οὐ φθείρω, οὐκ ἀδικῶ & οὐδένα τῶν ἁπάντων, *with whom have I accompanied in adulterie, in murther, in drunkenness, in corruption, or pollution? I corrupt, I wrong no man of them all.* Thus was *Socrates* accused ὡς ἀπατεὼν, ὡς λυμεὼν, ὡς φθόρος τῶν νέων, *as a deceiver, a debaucher, corrupter of youth*; and this the summe of his *accusation*, ἀδικεῖ Σωκράτης διαφθείρων τοὺς νέους, *he wrongs, and corrupts the young men.* So in a *narration* of *Hippolytus* in * *Palladius*, of a *Christian Virgin* put by the tyrannical Judge into a *brothel house*, the debauch'd young men strait came, βουλόμενοι ταύτῃ πρὸς φθορὰν ὁμιλεῖν, *to company with her for corruption*, i. e. to *commit* all *filthyness* with her. And so after he that *freed* her from that house, is said τὴν ἀτίμου φθορᾶς ἀπαλλάξαι *to have delivered her from this dishonourable* or *vile corruption.*

Οὐδένα ἐφθείραμεν.

* Lansiac. in hist. κεφ. ρμη.

Chap. II. *ver.* 5.

a. [The [a] eighth person.]

Ογδοος.

Note a. Why the word ὄγδοος *the eighth*, is here prefix'd to the mention of *Noah*, might be matter of some *inquirie*, were it not so *ordinarie* and *proverbial* among all writers, *Jewish* as well as *Heathens*, to express the persons that were *saved* in the *deluge*, by this style, the *eight*: Hence the very *mountain*, whereon the *Ark* rested is found to be [expressed, and called by this style, *Themanim*, i. e. τῶν ὀκτὼ, *the moun-*

mountain of the *eight*. So *Georgius Elmacinus Hiſt. Saracen.* l. 1. c. 1. *Heraclius went thence,* פי קרית תמינין, to the *town* ſo called *the town of the eight*, from תמאן *octo*, which is there rendred *Themaninum*, *and aſcending to the hill* גורי, it ſhould ſure be read, גרדי *Gordi* (ſo thoſe *mountains* are called promiſcuouſly *Cardiei*, *Cordyei*, *Cordueni*, *Gordi*, *Cordæi*, *Curdi*) *he ſaw the place of the Ark*, *the higheſt of all that region*. So * *Geographus Nubienſis*, Mons ימנין *Jemanim* (it ſhould be תמנין *Themanim*) *idem qui Algode* (it ſhould be אלגורדי *Algordi*, i. e. *Gordiæus*) *in quo requievit navis illa*, *Navis Noæ*, *cui pax. The hill Themanim which is alſo called Algordi, on which the Ark reſted, the Ark of Noah*—— So * *Agathias*, Αμφὶ τὰ Καρδύχια ὄρη, εἰς κώμην Θαμανᾶν, *about the Cardyan mountains, at the town called Themanim*, i. e. *the eight*.

* *Clim.* 4. *Par.* 6.

* l. 4. p. 135.

Chap. III. *Note* e. Of the uſe of *the heaven and earth*, for the whole *compages*, to the *parallel*, *Eph.* 5. 30. Adde. And ſo in other *authors*, the *body and the ſoul* are ſet *ſeverally*, when yet they ſignifie nothing *diſtinct*, but the *whole man* together. See *A. Gellius*, l. 3. ch. 1.

Οἱ ἑπτὰ τῆς γῆς.

On the first EPISTLE general of *JOHN*.

CHap. II. *Note* c. After the mention of *Carpocrates, Saturnilus*, and others, Adde, And accordingly * *Hippolytus* the *Martyr* in his book, περὶ συντελ. κοσ. καὶ Ἀντιχρ. interprets the place, [*many shall say I am Christ*] of *Simon Magus and others.* Ἀνίσανται τινες λέγοντες ἐγώ εἰμι ὁ χριστός, καθὼς ὁ Σίμων ὁ Μάγος, καὶ οἱ λοιποὶ, ὧν οὐκ ἔστι καιρὸς ἄρτι τὰ ὀνόματα μνημονεῦσαι, *Some rose and said I am Christ, as Simon Magus and the rest whose names it is not seasonable to rehearse*; So *Hegesippus* in that eminent passage set down from him in * *Eusebius*, having named the several *heresies*, that were come into the *Church* in *his* time, the followers of *Simon, Cleobius, Dositheus, Gorthæus, Menander, Marcion, Carpocrates, Valentinus, Basilides* and *Saturnilus*, concludes, ἀπὸ τούτων ψευδόχριστοι, ψευδοπροφῆται, ψευδαπόστολοι, *from these were the false Christs, false Prophets, false Apostles, which divided the unity of the Church, with pestilent doctrines against God and his Christ.*

Ἀντίχριστος. *Ibid.* Of the rendring ὁ Ἀντίχριστος, *Counterchrist, Pseudochrist, false Christ*, Adde, So *Palladius* expresly useth the word. For speaking of the *Divel*, χηματίζων ἑαυτὸν εἰς Σωτῆρα, *transforming himself into the shape of our Saviour*, and so adored by *Valens*, he saith, Ἀντίχριστον πρὸ τῶν προσεκύνησεν, *he fel down and worship'd Antichrist*, or this *Counterfeit Christ*, i. e. the *Divel* in this *shape of Christ.*

* *Bib. Gr. part* 10. 2. P. 347. A.

* l. 4. c. 22.

* *Lausiac Histor.* c. 31. P. 949. D.

Chap.

Chap. III. *ver.* 2.

[It * doth not yet appear.]

* Hath not yet been made manifeſt. Ουπω ἐφανερώθη.

Ibid. Note c. Of the notion of ὐ δύνανται] to the paſſage in *Chryſoſtome*, Adde, So when *Rom.* 8. 7. 'tis ſaid that the *carnal mind cannot be ſubject to God*, *Theophylact* interprets it, ἕως ἂν μένῃ τοιοῦτον *it cannot, whileſt it remains ſuch*, ὐκ ὅτι ἀδύνατόν ἡ μεταβολή, *not that the change is impoſſible*, and ſo again, v. 8. when it is ſaid, *they cannot pleaſe God*, ἕως ἂν ὦσι τοιοῦτοι, *they cannot, whileſt they are ſuch.* In the ſame ſenſe, as * *Menander* ſaith of the *juſt man*,

Ου δύνατα.

* *In Stobæ.* p. 100.

Δίκαιος ἀδικεῖν ὐκ ἐπίσταται τρόπος,
a juſt diſpoſition knowes not how to be unjuſt.

On the ſecond EPISTLE of *IOHN.*

IN the *Note* on the *Inſcription.* Blot out [*So of the Biſhops of Aſia*, &c.] and read, So of *Alexander* S. *Paul* ſaith, *he hath greatly withſtood our words*, 2 *Tim.* 4. 15. &c. And that is the meaning of βλασφημοῦσι δόξας—— *Jude* 8. and 2 *Pet.* 2. 10. (as of *Alexanders blaſpheming*, 1 *Tim.* 1. 20.)

ON

On the general EPISTLE of *JUDE*:

Verſ. 14.

* To theſe. [Prophecyed * of theſe.] That prophecy of Enoch againſt wicked men, thoſe of the old world, whoſe exciſion he foretold, is appliable to theſe.

Φθινοπωρινὰ. Ιστορ. γ. IBid. *Note* f. Of the notion of φθινοπωρινὰ, *for bare trees* that have *loſt their leaves* and *verdure*, Adde, So in * *Cinnamus*, after φθινούσης ἤδη τῆς ὥρας, which is the *diſſolving* of the word φθινόπωρον, and *deſcription* of this *ſeaſon*, by the *decaying* of the *beauty* of *trees*, &c. It preſently followes, ἅτε τοῦ ἀμφιλαφοῦς ἐπιλιπόντος ἤδη τοῖς δένδροις, *the leaves, or ſhade* (ἀμφιλαφὲς, κατάσκιον, ſaith *Heſychius*) *had now left the trees.*

Ενώχ. *Ibid. Note* g. Of the words of *Enochs prophecy*, Adde; That *Enoch thus prophecyed* in his time of theſe *Gnoſtickes* under *Chriſt*, we are not told, but that he prophecyed *to* them, i. e. that his *Prophecy* concerning the *exciſion* of the *old world* for ſuch ſins as theſe are now *guilty* of, is very *pertinent* to them, and fit to be *conſidered* by them. Thus we ſee S. *Peter Ep.* 2. *ch.* 2. applyes to them all the *judgements*, that had ever befallen *ſinners*, particularly that in *Noahs* time, of which that *Enoch* prophecyed, there is no queſtion, and we have theſe *remains* of it. *First* the name of his *Methuſelah*. שלח *Sela* in *Hebrew* ſignifies *miſſion*, *ſending* or *powring out waters* on the *earth*, *Job.* 5. 10.

שלח,

שלח מים, *he ſends out waters on the fields*, to which, ſaith *Bochart*, *Arphaxad* related when he called his *firſt-born Sela*, in memory of the *deluge*, *two* years after which, *Arphaxad* was born, *Gen.* 11. 6. And ſo in like manner *Enoch* that *prophecyed* of this *deſtruction*, and foreſaw by the *Spirit*, that it would ſoon follow the *death* of this his *ſonne*, he called his name מתו שלח, *his death, emiſſion.* To this it is conſiderable, what we find in * *Stephanus Byzant.* in the word Ιχάνιον, where mentioning *Enoch*, or *Hannoch*, he ſaith of him, that he *lived* 300. *years and above*, and that the *inhabitants* asked the *Oracle*, how long he ſhould live, ἐλύθη δὲ χρησμὸς ὅτι τότε τελευτήσαν|θ-πάντες διαφθαρήσονται, *and the Oracle anſwered, that when he was dead, all men ſhould be deſtroyed* (or as the word will bear, *corrupted*, in that ſenſe, in which we find *Gen.* 6. 2. ſoon after *Enochs* death, the *earth was corrupt before God*, which how it belongs to *filthy luſts*, hath oft been ſhewed) which he applyes to *Deucalions flood*, and the *univerſal deſtruction* there, and addes, that the newes of this *Oracle* was ſo *ſadly* received by the *inhabitants*, that ἐπὶ Ανναχῷ (perhaps it ſhould be Ανναχος, for ſo he hath it before in the *Genitive* caſe) κλαύσειν, *to waile for Enoch*, is *proverbially* uſed, ἐπὶ τῶν λίαν ὀικτι-ζομένων, for thoſe that *mourn exceſſively*. Here 'tis poſſible, that the *confounding* the *two* ſtoryes of *Enoch*, and *Methuſelah*, made up this relation; For as to the *latter* part of the *flood* following his *death*, that may beſt belong to the *ſonne Methuſelah*, whoſe name was thus *prophetical*; But for the *years* of *his life* thoſe ſeem to *belong to Enoch*, for he lived 365 *years*;

* Πε. πολ.

Suidas

Suidas lightly miſtaking his *name*, calls him *Nannac*, who, ſaith he, is reported to be a *King* before the *flood*, and foreſeeing the *approach* thereof, he aſſembled all men to the *Temple*, and with *teares ἱκέτευσε prayed* to *avert* it, and *Eraſmus* out of *Hermogenes* makes the ſame *relation*, and cites the *Proverb*, τὰ Καννάκε κλαύσω out of *Herodes* the *Jambick writer*, rendring it *Cannacæ more plorem*, as if it referred to his *teares* for *averting* the *deluge*, when it more probably refers to the peoples *lamenting*, forecited from *Stephanus*. See *Eupolemus* in *Euſebius Præpar.* l. 9. who ſpeaking of *Methuſelah*, *Enochs* ſonne, ſaith, *that* he *knew all* by the *Angels* of *God*, and (*Enoch* being all one with *Atlas*) by theſe all *Aſtrologie* came to the *Greeks*.

* *Chil.* 2. *Cent.* 8. *Adag.* 19.

On the REVELATION.

IN the *Præmonition*, p. 906. lin. 11. Adde, So ſaith S. *Jerome*. *Hieruſalem ex eo tempore non appellatur civitas ſancta, ſed ſanctitatem & priſtinum nomen amittens, ſpiritualiter vocatur Sodoma & Ægyptus, Jeruſalem is called Sodom & Ægypt*, referring to that place of *Apoc.* c. 11. which muſt therefore in *his* opinion be underſtood of *Jeruſalem*.

* *Ep.* 100. *ad.* 8.

Ibid. p. 907. li. 2. Read, his ſeeing theſe *viſions* there yea and his *return* from the *Iſland*, were in the time of *Claudius*.

Ibid. li. 4. *Four arguments* I ſhall adde for the truth of it. The *firſt negative*, to the diſparagement

ragement of that *relation*, that affirmes him *banish'd* by *Domitian*, and *returned* after his *death* in *Nerva's* reign. For of the *persecution* by *Domitian* there be but *two* authors mentioned by * *Eusebius*, *Tertullian* and *Hegesippus*, but of * *Tertullian* he hath these words πεπειράκει πότε καὶ Δομετιανὸς ταυτὸ ποιῶν ἐκείνῳ, μέρος ὢν τῆς Νέρωνος ὠμότητος, ἀλλὰ —— τάχιστα ἐπαύσατο, ἀνακαλεσάμενος οὓς ἐξηλάκει. *Domitian went about to do as Nero had done, being a part of his cruelty, but he ceased from it presently, and recalled those whom he had banished*, which no way agrees with his *banishing John*, and not *recalling* him *all his life*, as is supposed in the *other* relation, and affirmed by * *Eusebius*. And therefore *Baronius*, that is for his *banishment* under *Domitian*, in the *tenth* year of his *reign*, is forced fairely to * *reject Tertullians authority* in this matter, giving for it his proof out of *Dio*, *viz.* that *Nerva released those who were condemned of impiety, and restored those who were banished*. Which affirmation of *Dio's* being granted, as far as belongs to those, who were in *exile*, or *stood* condemned at *Nerva's* coming to the *Empire*, doth no way *prejudice* the truth of *Tertullians* words, of *Domitians* having *represt his severity* against the *Christians*, and *revoked* the *banished*, (wherein he is much a more *competent witness*, then *Baronius*.) No more doth his *killing* of his *unkle Clemens*, and *banishing* his *cosin Flavia Domitilla*. For that was *five* years after this time of *Johns* supposed *banishment*, in the *fifteenth*, or *last* year of *Domitians* reign. In the relation of *Hegesippus* (a most *antient* writer, that lived in *those* times) there is no more but this, that *Domitian* had made

* l. 3. c. 10.
* *Apol.* c. 5.
* l. 3. c. 24.
* *Sed planè errore lapsus cognoscitur, dum vult eum quasi facti pœnitentem exules revocasse.* *An.* 93. n. 5.

made a *decree* for the puting to *death* all that were of the *linage* of *David*, that ſome *delators* had *accuſed* ſome of the *children* of *Jude* the *kinſman* of our *Saviour*, ὡς ἐκ γένους ὄντας Δαβὶδ, *as ſuch who were of Davids ſeed*; That *Jocatus* brought theſe to *Domitian*, but upon *examination* being found to be *plain* men, and ſuch as *beleeved* not *Chriſts kingdome* to be κοσμικὸς, or ἐπίγειον, *of this world* or *earthy*, but *heavenly*, and *Angelical*, to begin at the *end* of the *world*, ἐλεύθερους μὲν αὐτοὺς ἀνιέναι, καταπαῦσαι δὲ διὰ προστάγματος τὸν κατὰ τῆς ἐκκλησίας διωγμὸν, τοὺς δὲ ἀπολυθέντας ἡγήσασθαι τῶν ἐκκλησιῶν, *he ſet them free, and by Edict took off the perſecution againſt the Church, and they being releaſed, became Biſhops in the Church and continued peaceably*, and lived till *Trajans daies*. And this certainly agrees very little with the *other* relation, nor can any account probably be rendred, why, when the *perſecution* of *Chriſtians* was taken off by the *Edict*, and εἰρήνη γενομένη *peace reſtored* to the *Church of Chriſt*, and when the *profeſſion* of *Chriſtianity*, in the ſonnes of *Jude*, being by them avowed to the *Emperor*, was not yet thought fit to be *puniſhed* in the leaſt, yet *John* ſhould be *baniſhed*, and *continue* in his exile till *Nerva's reign*, for no other *crime*, but that of being a *Chriſtian*. Where by the way *Baronius's* artifice much failes him; *Tertullian*, ſaith he, *fell into his error by following Hegeſippus's authority*, *but Hegeſippus*, ſaith he, *ſpake apparently de ea perſecutione quæ mota eſt in Judæos*, *of that perſecution*, *that was raiſed againſt the Jewes*, not againſt the *Chriſtians*. How true that is, will now appear, when the *expreſs* words are,

that

that *by that Emperors Edict*, *the perſecution againſt the Church* (ſure that was not of *Jewes*, but *Chriſtians*) ceaſed.

Ibid. Of *Antipas* being mentioned as *ſlain*, before the *time* that actually he *was* ſo, to the *prediction of Simeon*, Adde, S. *Hilary* in his *Prologue* to the Pſalmes, offers *inſtances* of this; As, ſaith he, when in ſome of the *Pſalmes*, of which *Moſes* was the author, there is yet mention of things *after Moſes*, *viz.* of *Samuel*, *Pſal.* 99. 6. before he was born, *nulli mirum aut difficile videri oportere*, *this ought not to ſeem ſtrange or hard to any*, when in the *books* of the *Kings*, *Joſias* is *by name prophecyed* of, before he was *born*, 1 *King.* 13. 2. Αντιπᾶς ἀπεκτάνθη.

Chap. II. *Note.* b. To *Euſebius's* words of the *Gnoſtickes* doctrine for *abjuring* the *faith* in times of *perſecution*, Adde, So before him *Origen*, l. 6. *Contr. Cels.* And the ſame is *clearly*, though *ſarcaſtically* ſet down by * *Lucian*, or whoſoever was the writer of *Philopatris*, ſcoffing at the *Chriſtians* of his time, under the *perſecutour Trajane*, in that *Dialogue*. There *Triephon*, that goes for the *Chriſtian*, firſt indevours to convert *Critias* to his *religion*, and as in that *Dialogue* it appears that the *Chriſtians* talked much of the approach of * ruine to the *Romane Armie* and *greatneſs* (which might make *Triephon* ſo well pleaſed with his *profeſſion*, and ſo forward to invite others to it, as to a party that would ſoon be very *proſperous*) ſo at length in the cloſe of the *Dialogue* when *Cleolaus* brings them newes of the *Romans* good *ſucceſſes* in *Perſia*, and *Aſſyria*, and *Ægypt*, and *Scythia*, which fell out about the *fifteenth* * Tom. 4. * Κατηχυδρεν τὰ αὐτῶν ἱρὰ σμια ὡς μεταλλαγῆσε τὰ πρὰγματα ἀταξίαι δὲ ταραχαὶ τῶν πόλιν καταλήψεσθαι, τὰ στρατόπεδα ἅπαντα τῶν ἐναντίων χαίρε. Conſtat. p. 481.

of

of *Trajane*, then *Triephon* would ſpeak no more of *Chriſtianity*, but as an *Apoſtate* or *deſertor*, * betakes himſelf to the *unknown God* at *Athens*, and joynes with *Critias* in that *worſhip*, as that which was likely to yeeld him moſt *ſafety*, and then *laughs* at the *Chriſtians*, and gives them leave to ſay what they pleaſe, flatter themſelves with their *imaginarie* hopes, but ὃ φροντὶς Ἱπποκλείδῃ, in the *Proverbial* ſpeech he *conſiders* them not, *lookes* no more after them. To this alſo the *Emperor Adrians Epiſtle* ſeems to referre, which is ſet down by * *Vopiſcus* out of *Phlegon*, where ſpeaking of the great *levity* of *Ægypt* (in reference, I ſuppoſe to theſe *heretical Chriſtians* in thoſe parts followers of *Simon Magus*, *Baſilides*, &c. whom, under the title of *Samaritæ*, he diſtinguiſhes from *Chriſtians*) that it was * *light*, *pendulous*, *flying from one ſide to the other upon every ſlight report*, he after expreſſeth it diſtinctly, * *Thoſe that worſhip Serapis are Chriſtians, and thoſe who call themſelves Biſhops of Chriſt are devoted to Serapis*, and again, * *The very Patriarch*, (i. e. either ſome *High Prieſt* of the *Jewes*, or ſome *Gnoſtick Pſeudo-Patriarch* of *Alexandria*, or ſome *venerable Grave* man among them) *when he comes into Ægypt, is by ſome*, (i. e. by the *heathen officers*) *forced to worſhip Serapis*, for fear of *perſecution* from them, and *by others* (i. e. the *Chriſtians*) *to worſhip Chriſt*. Adding in fine, that * *they have one God, whom Chriſtians, and Jewes, and all, even the Gentiles worſhip*.

Note 1. Of the ψῆφος λευκὴ, by which the *reward* was *adjudged*, in the *Agones*, Adde, Accordingly

* Ἡμεῖς τὸν Ἀθήναις ἄγνωστον ἐφευρόντες καὶ προσκυνήσαντες. p. 487.

* *In Saturnino.*

* *Levis, pendula & ad omnia famæ momenta volitans.*

* *Illi qui Serapim colunt Chriſtiani ſunt, & devoti ſunt Serapi qui ſe Chriſti Epiſcopos dicunt.*

* *Ipſe ille Patriarcha cùm in Ægyptum venerit ab aliis ſerapidem adorare, ab aliis cogitur Chriſtum*

* *Unus illis Deus eſt, hunc Chriſtiani, hunc Judæi, hunc omnes venerantur & Gentes.*

ψῆφος λευκὴ.

Accordingly the *Roman Cæſars* in their *games*, which were in ſome kind *imitations* of the *Græcians*, had their *teſſeræ ligneæ*, which they *threw* among the *people*, with the *name* of *corn*, or *plate*, or *ſervants*, or *garments* written on them, which being caught by any, and carried to ſuch an *officer*, brought him that, whatſoever it was, which was *written* on it. And ſo *Ariſtides* the *Orator* ſaith, he received ψήφους from *Æſculapius*. See *Canter. Novar. Lect.* l. 5. c. 21.

Ibid. ver. 27.
[Shall * rule them.—]

* Feed ποιμανεῖ

Ibid. Note o. Of thoſe words out of the *ſecond Pſalme*] Read, *And he ſhall feed them* (ſo the *Septuagint* reads [ποιμανεῖ *feed*] from the *Hebrew* תִּרְעֵם, from רעה *pavit* as a *ſhepheard feeds* his *flock*, though now the *Hebrew* copies have תְּרֹעֵם, *ſhall break* from רעע *fregit*) *with a rod of iron*, as the *potters veſſels are broken*, i. e. ſhall *begin* with the *excerciſe* of *regal* (inſtead of *paſtoral*) *power*, bring ſome to *repentance*, and then *deſtroy* the reſt, and by *conjoyning* of theſe *two* means, (both the *inſtruments* of his *power*, the *one* of his *ſpiritual power* in *ſubduing ſouls* to the *faith*, the *other* of his *ſecular power* in acting *vengeance* on the *rebellious* and obdurate) expulſe *heatheniſme*, and *plant Chriſtianity* in the place. For it muſt be remembred, 1. What is the *ground* of this *figurative* expreſſion [*feed with a rod of iron*] *viz.* an *elegant* variation from the cuſtome of *paſtors*; *They feed their ſheep, and need no* Ποιμανεῖ ἐν ῥάβδῳ σ. δ.

more than a *rod* or *Staffe* to *manage* their *whole* flock, but the *paſtor*, that comes to *feed any heathen nation*, with the *ſpiritual food* of the *pure* word of *God*, muſt come with *aids* of *power*, *ſtrike* their *hearts*, and *powerfully convince them of ſin*, bring them to *contrition*, and really *deſtroy* thoſe, that will not by the *preaching* of the *Goſpel* be thus *convinced*: This is to *feed* them with a *Scepter*, an *iron rod*, an *exerciſe* of *regal* rather than *paſtoral power*, a *powerful* work, firſt of *grace*, and then of *vengeance*, both neceſſary to reduce an *heathen nation* to *Chriſtianity*. And 2. That thoſe words were *firſt* to be verified of *Chriſt* himſelf, in *ſubduing* the *Gentiles* to the *faith*, and then as his *power given* him *by his father*, is by him *communicated* to others. So this *prophecy* is appliable to *others* alſo. Thus is the phraſe uſed, c. 12. 5. of the *Church* eſtabliſhed at *Rome*, of which it is there foretold, that it ſhould be very *powerful*, and *efficacious* in *converting many to the faith*, μέλλει ποιμαίνειν πάντα ἔθνη, it ſhall *feed all the nations*, in a larger manner, then here, &c.

Chap. III. *ver.* 7.

[He that hath the key of David.] That hath as a King (See Note on Matt. 16. h.) ſupreme, independent, abſolute power over the Church of God.

Τέσσαρες ζῶα. Chap. IV. *Note* g. That *Paul* and *Barnabas* were to be reckoned for *two* of the τέσσαρες ζῶα, to their ſpeaking at large in the *Councel Act.* 15. 12. Adde, And indeed ſent

ſent this journey by *immediate commiſſion* from *heaven*, *Gal.* 2. 2.

Chap. VI. *Note* c. That the Θυσιαστήριον is there the *altar* of *incenſe*, Adde, To which purpoſe may be obſerved, what we find in * *Theophylact*, that the word θυμιατήριον was uſed peculiarly for that *cenſer*, which the *Chief Prieſt* once a *year* carried with *incenſe* into the *holy* of *holyes*, and that the *ſtanding altar* in the *Sanctuary* was called, θυσιαστήριον. Θυσιαστήριον. *On Heb. 9. 7.

Chap. VIII. *Note* g. Of the *Sun* ſignifying the *Temple* the *Moon* the *city*, and the *ſtarres* all the *people*] Adde, And *all together* the *whole nation*, as in *Joſephs prophetick* dreame, the *Sun*, *Moon*, and *Starres*, are all the *family of Jacob*. Ηλιος σελήνη καὶ ἀστρα.

Chap. IX. *ver.* 11.
[dd Apollyon.] dd.

Note dd. That *Apollyon* here ſignifies the *divel*, is apparent, by what is affirmed of him in the *former* part of this *verſe*, that it is the *Angel* of the *bottomleſs pit*; And accordingly the famous *God* of the *Heathens* called *Apollo* (a word ſo lightly *changed* from this) muſt be reſolved to be the *divel*, this *deſtroying Angel*, as he is oft called in *Scripture*, imployed *altogether* in *deſtructions* and *miſchiefs*. To which purpoſe the 12. *chap.* of *lib.* 5. of *A. Gellius* is worth conſidering, where having taken notice of *two antient* names of *Heathen Gods*, *Dijovis* and *Vejovis*, and having deduced the *former* from an *Original* which Απολλύων.

signifies *benigne*, or *helpful*, he determines the *latter* to belong to a *God*, *qui non juvandi potestatem*, *sed vim nocendi haberet*, *which had not the power of helping*, *but the force of doing mischief*; adding that the image of this *God* is found to have *arrowes* in the *hand*, prepared for *slaughters* and *destructions*, and therefore *Apollo* is thought to be signified by that *title*. To which purpose, saith he, it is considerable, that *Virgil*, a man very greatly skilled in *antient knowledge*, doth in his *Georgicks deprecate Numina Læva*, the *unlucky*, or *hurtful deities*, signifying thereby *quandam vim esse ejusmodi Deorum in lædendo magis quàm juvando potentem*, that *such kind of Gods had the virtue or faculty of hurting*, *but not of helping any*, and of them *Apollo* is the onely one *named* there, by that *Poet*,

——————————(*siquem*
Numina læva sinunt, auditque vocatus Apollo)

Who must be *sacrificed* to, to *avert* any evils from them.

Θηρίον ἐκ τῆς ἀβύσσου.

Chap. XI. *Note* c. Of *Barchochebah* killing the *Christians*, to *Eusebius*, Adde, And so likewise *Orosius*, l. 7. c. 13. *Christianos Judæi Cothebâ* (i. e. *Cochebâ*) *duce*, *quòd sibi contra Romanos non assentarentur*, *excruciabant*, *the Jewes under their leader Cocheba*, *tormented the Christians*, *because they would not comply* and take part *with them against the Romans*.

Οἱ λοιποὶ ἐκνεῦσαι. l. 4. c. 6.

Ibid. Note d. Of *Adrians Edict* of banishing the *Jewes* from about *Jerusalem*, Adde, *Aristo Pellæus* in *Eusebius*, Το πᾶν ἔθνος ἐξ ἐκείνου

ἐκείνῳ καὶ τῷ θεῷ τὰ Ἱεροσόλυμα γῆς πάμπαν ἐμβαίνειν εἴργεται νόμῳ δόγματι, καὶ Τάξεσι Ἀδριανῇ, ὡς ἂν μηδ' ἐξ ἀπόπτου θεωροῖεν, *the whole nation was from thenceforth forbidden to enter the region about Jeruſalem, and this by decree of Adrian, which commanded that none ſhould out of any eminent place ſo much as behold their native ſoyle.* And *Tertullian Apolog.* c. 21. *Quibus nec advenarum jure terram patriam ſaltem veſtigio ſalutare conceditur, they were not permitted to ſalute or viſit their native countrey ſo much as travailers or gueſts,* and ſo *Advers. Jud.* c. 13.

Chap. XIII. *Note* a. Of *Rome* being called *Eternal*, Adde, So *Auſonius Gallus.* Ονομα βλασφημίας.

Urbis ab æternæ deductum rege Quirino
Annorum ſeriem——— &
Hæc erit æternæ ſeries ab origine mundi.

Ibid. That that *title* was a *title* of *blaſphemy*, to S. *Jeroms* teſtimony, Adde, So in the ſame words, * *Proſper*, *Æterna cùm dicitur, quæ temporalis eſt, utique nomen eſt blaſphemiæ, cùm mortales, licet reges, in ea dicantur Divi, eíſque ſupplices dicunt, Numini veſtro, altaribus veſtris, perennitati veſtræ, &c. For that which is temporal to be called eternal, is the name of blaſphemy, when their Kings though mortal are called Gods, and their ſuppliants addreſs to them in this ſtyle, to your Deity, your altars, your eternity,* &c. See *ch.* 17. *Note* a. * *Dimid. temp.* c. 7.

Αριθμοὶ ὀνόματος.

Chap. XIII. *Note* n. Of the *number of the name*, to the *testimony* of *Martianus Capella*, Adde, And an *example* of this manner of describing a *God*, even *Christ* himself, hath been set down from the *Sibylline Oracles*, *Note* on 1 *Pet.* 4. f.

Πόλις ἡ Μεγάλη.

Chap. XIV. *Note* c. Of *Romes* being known by the *title* of *urbs dominatrix*, Adde, the *style* in *Rutilius Numatianus*

—— *Regina tui pulcherrima mundi*, &c.

Αστρον τι κοινὸν τῆς ὅλης οἰκουμένης, in *Marcianus Heracleota*, the *common starre of the whole world.*

Ἐξηράνθη τὸ ὕδωρ.

Chap. XVI. Of *Cyrus* turning the river *Euphrates*, Adde, See *Orosius*, l. 2. c. 6.

Ibid. ver. 17.

[[i] It * is done.]

i.

* Was or hath been. Γέγονε.

* *Annot. in Festum.*

* *Note* i. It is usual in *prophecyes* to set down the *sad* events most *covertly*. Thus * *Scaliger* observes, *Augures sedentes in templo abstinebant vocibus malè nominatis, ideóque alteram avem potiùs quàm aversam dicebant; The Augurs, as sitting in the Temple, abstained from the sadder expressions, and therefore when they meant to signify any ill aboad, they called it not the averse but the other Augury.* Accordingly is that style of *Horace*.

* *Od.* 10. l. 11.

* *Sperat infestis, metuit secundis,*
Alteram sortem ——

* *Demosth.* κατ' Ανδρωτίωνος.

* *Id. Cont. Leptin.*

This the *Græcians* call * μηδὲν εἰπεῖν φλαῦρον, & * μὴ βλασφημεῖν, *not to deliver any sad thing,*

thing not to ſpeak any hard or evil ſaying. And their name for this *figure* is ἐυφημισμός. Agreeable to this is the ordinary ſtyle of *fuit*, or *vixit, he hath been, or hath lived*, for *mortuus eſt, he is dead, fuimus Troes, fuit Ilium— we have been Trojans, Troy hath been*; and in *Demoſthenes*, νῦν δὲ ἐυπορήσει, *now it ſhall be rich*, to ſignifie that it *hath been*, and is *yet poor*. Δεῖ γὰρ ὅπως λέγειν, ᾧ μὴ βλασφημεῖν, ſaith he, *for thus I muſt ſpeak, and not uſe groſs*, or *harſh expreſſions*. And juſt ſuch is γέγονε here, *It hath been*, i. e. *now it ceaſeth to be*; *It is deſtroyed*, by this *figure* ἐυφημισμὸς, fit for *prophecyes*. * Cont. Leptin.

Chap. XVII. *Note* a. Of the *Roman Emperour* being ſtyled θηρίον κόκκινον, Adde, And ſo when *Julian* introduceth *C. Caligula*, it is in this ſtyle, μετεισέρχεται θηρίον πονηρὸν, *an evil beaſt ſucceeds*, in his *Satyre* againſt the *Caſars*, and in like manner of *Vindex, Galba, Otho, Vitellius*, τουτὶ τὰ θηρία, *theſe beaſts*, and of *Domitian*, with a peculiar *Epithet*, to denote his *cruelty* (ſuch as was *Proverbially* obſerved in *Phalaris*) τὸ Σικελικὸν θηρίον, *the Sicilian beaſt*, and again, φονικὸν θηρίον *the bloody beaſt*, exactly parallel to the *ſcarlet-coloured beaſt* in this place. κόκκινον θηρίον.

Ibid. Note e. That the *Goths* when they turned *Chriſtians*, came over moſtly to *Arianiſme*. Adde, The *Teſtimony* of * *Oroſius*, *Gothi per legatos ſupplices popoſcerunt, ut illis Epiſcopi, a quibus Chriſtianæ fidei regulam diſcerent, mitterentur. Valens imperator Doctores Ariani dogmatis miſit. Gothi, primæ fidei rudimentum, quod accepere, tenuerunt: The Goths* * l. 7. c. 33

desired by their Embassadors, that Bishops might be sent them from whom they might learn the Rule of faith, Valens the Emperour sent them Arian Doctors, the Goths retained those rudiments which they first received.

Ibid. that it was upon the score of *Christianity* that *Alaricus spared* any at *Rome*, Adde the *testimony of* * *Orosius, Christiani fuere qui parcerent*, &c. *they were Christians that spared, Christians who were spared, Christians for the memory of whom there was any such thing as sparing.* To the *manifestation* of this *pertains* that passage set down by * *Hieron. Rubeus*, that *Saul* an *Hebrew*, or as others affirme, a *Pagan*, who had the *chief* command under *Stilicho*, designing to take advantage, and set upon the *Goths*, when they were not *prepared*, did it upon *Easterday*. And *Alaricus* discerning their *approach*, sent to desire he would *deferre* the fight till the morrow, in respect of the *religion* of the *day*, promising then to *meet* him. But *Saul* would not hearken to it, but set upon them *unarmed*, and holding up their *hands* and *eyes* in *prayer* to *heaven* for ayd, *in tam sancti mysterii celebratione, in the performance of the duties of the day*, and so killed many of them, till *Alaricus* after the space of an *hour*, saying that they had now *satisfied* the *religion* of the *day*, and exhorting his souldiers to follow him stoutly, *brake* in upon them with a *great* army, and *repulsed*, and put them to *flight*; and if *Honorius* and *Stilicho* had not come to their *relief*, *eo omnino die de Roma terrarum domina, quæ victori præmium erat futura, actum fuisset, Rome had been destroyed upon the Fate of that day.*

* l. 11. c. 10.

* Hist. Rerum l. 2. p. 64.

Ibid.

Ibid. Of the *Gentile Senators* of *Rome* at that time of *Alaricus's* ſeige, to the *Teſtimony* of *Sozomen*, Adde, * *Oroſius*, *Continuò de repetendis ſacris, celebrandiſque tractatur, Preſently they entred into conſultation about reſtoring their Gentile ſacrifices, and offering them.* * l. 7. c. 38.

Ibid. Of S. *Peters Church* being a *Sanctuary* at the *taking Rome*, to *Sozomen*, Adde, * *Oroſius*, *Gothi*, ſaith he, *relictâ intentione prædandi ad confugia ſalutis (hoc eſt ſanctorum locorum) agmina ignara cogentes, The Goths gave over their intention of rifling, and forced troopes of Chriſtians, not knowing what they did, to ſave themſelves by flying to conſecrated places.* * l. 2. c. 19.

Chap. XVIII. *Note* a. Of *Rome* being ſignified by *Babylon* to the teſtimony of *Auguſtine*, Adde, And c. 22. *Condita eſt Roma velut altera Babylon, & prioris filia Babylonis Rome is built as another Babylon, and daughter of the former Babylon.* And the ground of it may probably be this, becauſe *Babylon* was the *ſeat* of the *Aſſyrian Monarchie*, as *Rome* of the *Roman*, and the *Aſſyrian Monarchie* being the *firſt*, as the *Roman* the *laſt* (*illud primum, hoc ultimum imperium*, ſaith *Oroſius*, l. 7. c. 2.) *Rome*, that thus *ſucceedeth Babylon*, may well be called by that *name*. Βαβυλὼν.

Ibid. of συνεκλεκτὴ 1 *Pet.* 5. 13. Read, the *fellow Church in Babylon*, the *aſſembly of Chriſtians in that heathen city*. Συνεκλεκτὴ.

Ibid. That *Babylon* belongs onely to ſo much of *Rome* as was then *heathen*, and not to the *Chriſtian* part of it, (that being called by the *other* title, by S. *Peter*, the *Church in Babylon*,

Babylon, and *Babylon* it ſelf never ſet to ſignifie the *Church*) Adde the words of S. *Jerom*, *Ep.* 17. *Cecidit Babylon magna, eſt quidem ibi Sancta eccleſia, trophæa Apoſtolorum & martyrum, eſt Chriſti vera confeſſio, eſt ab Apoſtolis prædicata fides & Gentilitate calcatâ in ſublime ſe quotidie erigens vocabulum Chriſtianum.* The prophane heathen *Babylon is fallen, Babylon the great, in the place thereof is the holy Church, the monuments of the Apoſtles and Martyrs, the true faith of Chriſt*, or *profeſſion of Chriſtian Religion, that which was preach'd by the Apoſtles, and heatheniſme being trodden down, the Chriſtian name is daily advanced on high.*

Ibid. Of the *General* reſcue of the *Chriſtians* from this deſtruction, Adde, Some of them, ſaith *Palladius*, gone *out* a little before, being perſwaded by *Melania* to a *monaſtick* life, and carryed to *Sicily* firſt, and thence to *Jeruſalem*, where ſaith he ἔχαιρον μὴ συμπαραπεσόντες τοῖς ἀνηκέστοις κακοῖς τῆς πορθήσεως, *they rejoyced that they were not together involved in the miſerable evils of that vaſtation*, δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ἀρίστῃ μεταβολῇ τῶν πραγμάτων, *glorifying God for the excellent change of affaires*, καὶ τῇ παραδόξῳ αὐτῶν σωτηρίᾳ, *and for their own wonderful deliverance.* And the *reſt* which were *left* in the *city*, at laſt *ſaved* by flying to the *Baſilica*, &c.

* *Lauſiac. Hiſt* ch. 118.

Ibid. That the *fall* of *Babylon* ſignified the *bringing* that *City* and *Empire* of *Rome* to *Chriſtianity*, Adde, To this purpoſe, ſee S. *Hierome adverſ. Jovinian.* l. 2. *Ad te loquar qui ſcriptam in fronte blaſphemiam Chriſti confeſſione deleſti, Urbs potens, urbs orbis Domina--Maledictionem quam tibi Salvator in Apocalypſi comminatus*

comminatus est, potes effugere per pœnitentiam, I will speak to thee who hast blotted out the blasphemie written in thy forehead, by the confession of Christ— Thou potent citie, Thou citie, Mistress of the world— Thou mayest avoid the curse, which Christ in the Apocalypse hath threatened to thee, by repentance, adding *cave Joviniani nomen quod de Idolo derivatum est, beware of the name of Jovinian, which is derived from the Idol God Jupiter,* and this peculiarly in respect of those *remaining heathens,* and *heretikes,* which now at the time when S. *Hierome* wrote, not long before the coming of *Alaricus,* were at *Rome*, and at length set up their *Idol-service* again, in the time of the siege, and were *signally destroyed* at this taking of it. So again, S. *Hierome in præfat. de Spirity. S.* speaking of *Rome, Cùm in Babylone versarer, & purpuratæ meretricis essem colonus, when I lived at Rome, and was an inhabitant of the purple whore,* All noting this *heathen Rome* to be the subject of these *prophecyes.*

Ibid. Of the *Christians expecting* the *ruine* of the *heathen power* at *Rome,* &c. to the *testimony* of *Lucian* in *Philopat.* Adde, So in a *narration* of *Hippolytus* set down by *Palladius,* we have a *virgin Christian* accused to the *heathen Judge* at *Corinth,* ὡς βλασφημοῦσαν καὶ τοὺς καιροὺς, καὶ τοὺς βασιλεῖς, καὶ τὰ εἴδωλα, *as one that blasphemed the seasons, and the Kings, and the Idols,* in probability, that she *foretold* evil, talked of *ruine,* that should befall the *Government* of *Idolatry* of the *heathens,* and that the *seasons* of it now *approached.* For that is the meaning of the like phrase, when the *Jewes* say of *Stephen,* that *he ceaseth not to speak blasphemous*

* *Lausiac. Hist.* κεφ. ρμη.

mous words against the holy place and the Law, Act. 6. 13. for so it followes, ver. 14. *we have heard him say that Jesus shall destroy,* &c.

Ibid. Of this *destruction* of *heathen Rome,* After the *Targum* on *Num.* 11. 26. Adde, So in the *Sibylline Oracles*, where Βελιὰρ *Beliar* or *Belial* is set to denote the *Romanes*, as appears by

Εκ δὲ Σεβαστηνῶν ἥξει Βελιὰρ μετόπισθεν,

Beliar shall come from the Augusti, or Romane Emperors, at length coming to the great *destruction* threatned by *God*, under the expression of *fire*, this is to fall upon *Beliar* peculiarly,

Αλλ' ὁπόταν μεγάλοιο θεοῦ πελάσωσιν ἀπειλαὶ
Καὶ δύναμις φλογέουσα δι' ὀϊδματος εἰς γαῖαν ἥξει
Καὶ βελιὰρ φλέξει, καὶ ὑπερφιάλους ἀνθρώπους
Πάντας, ὅσοι τούτῳ πίστιν ἐνεποιήσαντο.

The flaming power of God shall burn Beliar, and all the proud men that trust in him.

Κατακαυθήσεται. *Ibid. Note* b. In the end, Adde, Mean while how great the destruction was, that now befell that *city*, may competently appear by *one* testimony of *Palladius* that lived at that time. *Lausiac. Hist.* ch. 118. in these words, θύελλά τις βαρβαρικὴ ἡ καὶ ἐν προφητείαις πάλαι κειμένη ἐπέστη τῇ Ῥώμῃ, καὶ οὐκ εἴασεν οὐδὲ τοὺς επ' ἀγορᾷ ἀνδριάντας χαλκοὺς, ἀλλὰ πάντα πορθήσασα βαρβαρικῇ ἀπονοίᾳ παρέδωκεν ἀπωλείᾳ, ὡς γενέσθαι τὴν Ῥώμην τὴν ἐν χιλίοις διακοσίοις ἔτεσιν φιλοκαληθεῖσαν, κατὰ τὴν τῆς Σιβύλλης ῥῆσιν, ῥύμην. *A certain barbarian tempest which the Prophets of old had foretold, seized on Rome, and left not*

so

ſo much as the brazen ſtatues in the ſtreets, but plundering all with a barbarous madneſs, delivered it up to deſtruction, ſo that Rome which had flouriſhed a thouſand and two hundred years, according to the Sibylles word, became a deſolation.

Chap. XX. *Note* e. Of *Julians* diſſembling his *heatheniſme*, and pretending *Chriſtianity*, Adde, So ſaith *Aſterius*, that lived in his time, *Hom.* 3. *de avarit.* Τὸ προσωπεῖον τῆς χειρὸς ἀφροῦ ἀποδέμενος, γυμνώσας δὲ τὸ δρᾶμα τὸ κωμικὸν ὃ ἐν πολλῷ τῷ χρόνῳ κατεσκεύαστο, &c. *he put off the vizard of the Chriſtian, and laid open the ſcene, by drawing the curtain, which he had a long time kept cloſe.* Xiλια ἔτη.

Ibid. Of his acting againſt the *Chriſtians*, more by *ſubtilty* then *violence*, Adde, So *Oroſius* expreſſely affirmes of him, *arte potius quàm poteſtate, he made uſe of art more then of power.* Of his not admitting the *Chriſtians* to any *honours*, Adde, So * *Oroſius*, *Ut negaretur fides Chriſti honoribus, magis provocare, quàm tormentis cogere ſtuduit, that the faith of Chriſt might be denyed, he more indeavoured to provoke men by honors, then to conſtrain them by torments.* So *Aſterius*, *Hom.* 3. *de avarit.* ſpeaking of his *Apoſtaſy*, addes, Καὶ πῶς τοῦτο βουλομένοις πιεῖν πολλὰ προετέθη τὰ χρέα, *many advantages were propoſed to them that would do the ſame*; And again, πόσοι τὸ τῆς ἀξιωμάτων δελέαρ εἰσδεξάμενοι, μετ' ἐκεῖνα κατέπιον τὸ τῆς παραβάσεως ἄγκιστρον; *How many receiving the baite of dignities ſwallowed down the hook of Apoſtaſy?* δακτυλοδεικτούμενοι προδόται καὶ ἕτοι τῆς χειρὸς δὲ ὀλίγον ἀργύριον, &c. *pointed at as traitors, and thoſe* li. 7. c. 30.

* *Ibid.*

thoſe of Chriſt, for a little money.

Of his *vow* at his *expedition* againſt the *Perſians*, and his *death* in it, See *Oroſius*, l. 7. c. 30.

πῆχυς Of a *cubits* being no more then a *foote*, to *Joſephus*, Adde, So when *Solinus* ſaith of the *walls* of *Babylon*, * *quorum altitudo ducentos pedes detinet, that they were two hundred foot high, and* ſo * *Pliny*, * *Oroſius* ſaith they were *fifty cubits broad, altitudine quater tantâ, four times as high*, i. e. *two hundred cubits*, and ſo ſaith *Herodotus*, ὕψος δὲ διηκοσίων πηχέων, *the hight was two hundred cubits.*

* Polybiſt. c. 70.

* li. 6. c. 26.

* li. 2. c. 6.

AN

AN ADDITION
to be inſerted on *Matthew* 23.

Verſ. 23.

THe weightier matters of the law, [f] judgement, mercy, and faith.] But for the great moral duties both of the ſecond & even of the firſt table, juſt dealing, and workes of mercy towards men, and the ſoveraign duty even of the Law, Faith in God, you are farre from the practice of theſe, which being the moſt conſiderable weighty duties, ought—— f.

Note. f. *lin.* 4. Read, *Nevochim Par.* 3. *c.* 53. *lin.* 6. Read, משפט and חסר and צדקה. *lin.* 38. *Now*—— *blot out* from thence to the *end* of that *Note*, and *read*, Now to the *two* firſt of theſe in *Maimonides* the *two* former here [κρίσις and ἔλεος] are directly *parallel*, κρίσις *judgement*, *literally* and clearly anſwerable to the *firſt*; and ἔλεος *mercy* to the ſecond; All the difficulty is of the *third*, πίστις *faith*, which that it is *parallel* to and *æquivolent* with δικαιοσύνη *righteouſneſs*, may at *firſt* ſight bethought *probable* alſo. For the *Hebrew* אמת which is literally rendred πίστις *faith*, and hath the ſame importance ſometimes, which we gave out of *Maimonides* to צדקה, is by the 72. rendred alſo by the very word δικαιοσύνη *righteouſneſs*, *Gen.* 24. 49. *Iſa.* 38. 19. The ſame is ſometimes again rendred ἀλήθεια *truth*, and ſo πίστις, δικαιοσύνη, ἀλήθεια, *faith*, *righteouſneſs*, *truth*, are oft taken *promiſcuouſly*, the one for the Κρίσις. Ἔλεος. Πίστις.

the other, among the *Jewes* that write *Greek*. So *Pſal.* 85. 10. we have ἔλεος and ἀλήθεια, *mercy* and *truth*, but *Prov.* 3. 3. ἐλεημοσύναι and πίστεις, *mercies* and *fidelities*: and *Heſychius* renders ἀληθὴς *true*, δίκαιος *righteous*, and ſo δίκαιον ſeems to be taken *Luk.* 12. 57. κρίνετε τὸ δίκαιον, *judge right*, or *true*, and *Luk.* 16. 11. μαμωνᾷ ἀδίκου *the unrighteous Mammon*] is ſet oppoſite ἀληθινῷ to the *true riches*, agreeable to that of the *Targum*, *Ezec.* 22. 27. who call it ממון דשיקר *the Mammon of vanity* or *falſeneſs*. All this makes it not *improbable* that πίστις *faith* here, ſhould be taken in that notion of צדקה *righteouſnes* and ſo rendred not *faith* but *fidelity*. And thus Mr. *Calvine* hath interpreted it in this place. But upon *farther* conſideration it will appear that there is no place for theſe *probabilities*, the *expreſs* words of S. *Luke* in ſetting down *this* paſſage *inforcing* another *interpretation* of it. For *Luk.* 11. 42. the words are theſe. *Te tithe mint, and rue, and all manner of herbes, and paſs over judgement, and τὴν ἀγάπην τοῦ θεοῦ the love of God*, where as by *judgement* muſt be underſtood all the *duties* of *juſtice* and *charity* to our *neighbours* (ſet down more fully in S. *Matthew* by *judgement* and *mercy*) and ſo under that צדקה *righteouſneſs* alſo is comprehended, *viz.* that *mercy* which is our *righteouſnes*, as being from us *due* to *other* men, ſo the *love of God*, which comprehends *all* the *duties* of the *firſt table*, *Matt.* 22. 37. is ſet down as directly *parallel* and anſwerable to πίστις *faith*, which muſt therefore neceſſarily be the *beleeving* in *God*, as that is the foundation of our *love* of him, as the Apoſtle affirmes. 1 *Tim.* 1. 5. *The end*

Δίκαιον.

Αδικον μαμωνα. Αληθινὸν μαμωνᾶ.

Ἀγάπην τοῦ Θεοῦ.

of

of the commandment is charity out of a pure heart—and of faith unfeigned. And then as the *two former* may be taken from *Mich. 6. 8. doing juſtice* and *loving mercy*, ſo this *third* may be *parallel* alſo to the third thing mentioned there, *walking humbly with thy God*; and if ſo, will give us an excellent *definition*, whether of the *faith* or the *love* of *God*, or indeed of the *conjunction* of them; *Faith perfected by love*, that it is an *humble fiducial obedience* unto, or *walking* with *God*, as when *Enochs walking* with *God* is by the *ſonne* of *Syrach*, *Eccl. 44. 16.* and S. *Paul*, *Heb. 11. 5.* out of the 72. called his *pleaſing* of *God*, and that including *faith*, *without which*, ſaith he, *it is impoſſible to pleaſe God*, v. 5. and that *faith* a *beleeving that God is*, *and that he is a rewarder*— And this *faith* very fitly here mentioned by *Chriſt* to the *Jewes*, who are ſo frequently and juſtly *accuſed* and reprehended by him for *want* of *faith*, or not *beleeving* in *God*, and that their *guilt evidenced* by their not *beleeving* in *him*, who had ſo *ſignally* and *powerfully* demonſtrated himſelf to be *ſent* by *God*. And if it be here demanded with what *propriety*; *Faith* in this ſenſe can be called one of the βαρύτερα τῦ νόμυ, *the weightier things of the Law*, when *Faith* is ſo oft ſet *oppoſite* to the *Law*, and ſo is not ſo much as a *part* of it, and when the *Law* of *Moſes* was but the *Pædagogie* to that *faith*, *which ſhould after be revealed*, the *anſwer* will be clear that the *Law*, to which *Faith* is oppoſed, is chiefly the *Law* of *Jewiſh ceremonies*, which being but the *ſhadow* of thoſe *things*, which are the *object* of the *Chriſtians faith*, were to be done away at the *preſence* of the *body* it ſelf,

and ſo *faith* ſet *oppoſite* to them, as *perfect* is oppoſite to *imperfect*, *clear day* to *twilight*. And of theſe alſo thoſe words are to be taken, which affirme the *Law* to be a *Schoole-maſter*, or *leader* of *children* to *Chriſt*, theſe being but thoſe *initial elements*, fitted for thoſe of tender years, and *groſſer underſtandings*, yet deſigned alſo to *adumbrate* thoſe things which are now more *clearly* taught us by *Chriſt*. As for the *Law* of *God*, as that was given to *Moſes*, and comprehended *all* the *duties* to *God* and *man*, 'tis evident that *faith* in *God* is a *part*, and *weightier* part of *that*, and ſo *reducible* to the *firſt* and *great commandment*, (as that *phraſe Mat.* 22. 37. comprehends the *whole firſt table* of the *Commandments*) being certainly compriſed in the *love* of *God*, and *ſuppoſed* in it, and not onely ſo, but it is particularly *contained* in the *firſt commandment* of that *firſt table*, *I am the Lord thy God*, *thou ſhalt have no other Gods but me*; the *former* part of which are *federal words*, and ſo are to be *anſwered* by our *beleeving* what *God promiſeth* in his *Covenant*, viz. that he is *our God*, a *merciful* and a *gracious* Father, and ſo to be *filially depended* on, *truſted* in, and *obeyed*, as well as *loved* by us, and the *latter* part *commanding* us to have *God* for *our God*, muſt again be interpreted to *require* from us a *beleeving* of him, both as that ſignifies a *fiducial relyance*, and *affiance* on him, a *beleeving* his *promiſes*, and as it is a *beleeving* whatſoever he ſhall ſay, whether *bare affirmations*, (our *doctrinal points*, either in the *Old* or *New Teſtament*, revealed to us) or more eſpecially his *commands* and *threats*, as our *beleef* of them

them is all one with *fearing* and *obeying* him, *Gods veracity* being one of thoſe his *attributes*, to which our *beleef* muſt be anſwerable, if we will be deemed to *have* him for *our God*. As for the *promiſes of another life*, which are a *principal* part of the *object* of a *Chriſtians faith*, if they be not thought to have been *revealed* under the *Law* of *Moſes*, which is conceived to look onely toward an *earthly Canaan*, and ſo the *felicities* of *this life onely*; This ſure is a *miſtake*, cauſed in many, perhaps, by not *diſtinguiſhing* betwixt *leſs clear revelations* (ſuch indeed were thoſe under the *Law*, in *compariſon* with the *luſtre*, that *Chriſt* brought into the world) and *none at all*; or perhaps, by moſt, through not obſerving, that theſe *diviner promiſes* were *revealed before* the *Law*, (and being found *inefficacious* among the *ſenſual* world, *God* was farther pleaſed to *adde*, under *Moſes*, thoſe *earthy promiſes* to attract even *ſenſual* men, and give them a *preſent* taſte of thoſe *good* things, which he had *laid up* for them that would *adhere* to him.) Theſe therefore being *long before revealed* to *Adam*, and *Noah*, and by *tradition* from them ſtedfaſtly *beleeved* by *all* the *people* of *God*, were ſuppoſed in the *Moſaical Law* as known *already*, and therefore needed not therein to be more *particularly repeated*; Beſides, *Moſes* in his giving the *Law* to the *Jewes*, ſet down, over and above the *Law* it ſelf, a *ſtory* from the *Creation* to *his* time, wherein many paſſages there are which give *certain* evidence of *another* life, and the *joyes* of that, as the *reward* of a *godly living*; as when of *Enoch* it is ſaid, *Gen.* 5. 24. that *Enoch walked with God, and was not, for God*

took him, when he was but 365. *years old*, which muſt needs inferre, that ſomewhat *extraordinary* befell *Enoch* (which the *Apoſtle* calls *tranſlating* him, *Heb.* 11. 5.) and alſo that that *life* to which *God took* him, was much more *deſireable* than that which here he *parted* with, elſe his *untimely* death (farre *ſooner* than others there *recited*, both *before* and *after* him) could not be propoſed, as a *reward* of his *walking with*, i. e. *pleaſing God*, *Heb.* 11. 5. This *tranſlation* of *Enoch* then being known among thoſe in whoſe time it happened, and by *Moſes* recorded for all the *Iſraelites* to know that came after, muſt needs be to all them a *teſtimony* beyond all doubt of this *truth*, that there *remained* a *bleſſed life*, after this, for thoſe who *pleaſed God*. The like was that of *Elias* in the time of the *Kings*, who was viſibly *carried* up to *heaven*, and this both by the *ſonnes* of the *prophets foretold*, before-hand, and *teſtified* by *Eliſha*, who ſucceeded him in his *prophetick* office, and was an *eye-witneſs* of it. The ſame appears by that paſſage of *Gods* being by himſelf ſtyled, in the *Law*, the *God of Abraham*, &c. *after* their *death*; whence our *Saviour* concludes againſt the *Sadducees*, that *Abraham lived with God*, and that there was *another life* revealed by *God* in that ſtyle. To this pertains the ſpeech of *Balaam*, *Num.* 23. 10. *Let me dye the death of the righteous, and let my laſt end be like his.* But above all, the expreſs words of *Daniel*, long before *Chriſt*, and ſo under the *Law*, *Dan.* 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* And in a word, though

though the *Law* given by *Moſes* have not, in the *letter*, the mention of any *other life*, but that in the *land* of *Canaan*, yet *all* the *ceremonies* of that *Law* were principally (no doubt) *deſigned* to this *end*, to *adumbrate* and ſo *reveale* this *truth* unto them, and that in ſuch a manner, as was moſt for the turn of ſuch *childiſh* and *groſs* and *rude minds*, viz. by *ſenſible repreſentations*, which the *Apoſtle*, that well knew their *meaning*, *interprets* to this ſenſe, throughout the *Epiſtle* to the *Hebrewes*, and aſſures us, that *Abraham*, *Iſaac* and *Jacob expected a city that had foundations*, *whoſe builder and maker was God*, *Heb.* 11. 10. meaning *heaven* undoubtedly by that phraſe; And ſo of *Moſes*, v. 26. that *he had reſpect to the recompenſe of reward*, that ſure which was *after this life*, (for he came *not* to *Canaan*) the *pleaſures* and *honours* of which were, on this *intuition*, *deſpiſed* by him, v. 25. Thus much hath been here added on this *occaſion*, for the *refuting* the doctrine of thoſe men, who can diſcern none, but *temporal*, *carnal promiſes*, under the *Law*, whom for *farther* ſatisfaction (if it be yet needfull) I referre to the *judicious* and *perſpicuous* Treatiſe of *P. Baro*, *De præſtantia & dignitate divinæ legis*, (dedicated to *Archbiſhop Whitgift*, but firſt read in his *Lady Margarete Lectures* at *Cambridge*) *Lib.* 1.

Another to be inſerted on *Luke* 1. *Note* m.

AFter the *teſtimony* of *Theocritus*, Adde, Thus *Sibylla*, l. 1.

——— προφητεύσω τὰ ἔκαστα
Ὁππόσα πρὶν γέγονεν, πόσα τ' ὄψιν, ὁππόσα τε μέλλει.

I will propheſie all things that are paſt, preſent, as well as to come. Adding

Πρῶτον δὲ κέλεταί με λέγειν Θεὸς,

And firſt God commands me to ſay, profeſſing to do it from *God*.

Another to be inſerted at the end of the laſt *Additional Annotation* on *Act.* 14.

Χειροτονεῖν. OF the *acception* of this word χειροτονεῖν, a *controverſie* there is between the two *great Scholiaſts* on the *Canons*, *Zonaras* and *Balſamon*. *Zonaras* on the *firſt Apoſtolical Canon*, [ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ πλειόνων. *Let a Biſhop be ordained by two or three Biſhops*] makes this *Scholion*; Νῦν μὲν χειροτονία καλεῖται — *Now adaies the office of praiers, and invocation of the holy ſpirit at the conſecration of any is called*

called χειροτονία, *from the Bishops stretching out his hand, and blessing the person ordained,* πάλαι δὲ αὐτὴ ἡ ψῆφος χειροτονία ὠνόμαστο, *but anciently the election it self was so called, for when the multitudes of the cities had power to choose their Bishops, they assembled, and some chose one, some another, & that the greater part of suffrages might carry it, it is said that they that made the choice stretcht out their hands, and so the suffrages were numbred, and he that was chosen by most was advanced to the dignity, and thence the word* χειροτονία *was taken.* And accordingly, saith he, *the Fathers of the Councils, are found to use the word, calling election* χειροτονία. *Thus the Council of Laodicea, Can. 5. saith that* χειροτονία *must not be in the presence of the Catechumeni, meaning elections by that word.* How unfitly this *Scholion* is applied to the *first Apostolical Canon*, will be easily judged, when it is remembred, that χειροτονεῖσθαι used in that *Canon* (and sure that was πάλαι *antiently*, and *long* enough before *Zonaras's* writing) is certainly used for *Ordination* or *Consecration*, καθιέρωσις or χειροθεσία the *initiation* to the *Episcopal* office by *imposition* of *hands*, and not any *popular* or whatever kind of *election*. And therefore *Balsamon* coming to give account of this *Canon*, and seeing this *Scholion* of *Zonaras* before him, gives it (without naming him) the due refutation. Thus, Ο ἀποστολικὸς κανὼν οὗτος—— *This Apostolical Canon speakes of that Ordination which is done by the Bishops in the Church*—— οὐ περὶ ψήφου, καθώς τινες εἶπον, *not of the election, as some said (following some unwritten reports) in respect of the stretching out the hands used in the elections of Bishops*

by the multitude of the cities, for though in the 10th (it ſhould be the 5th) *Canon of Laodicea, the Fathers command that* χειροτονίαι *ſhould not be in the preſence of the Catechumeni, and from thence ſome ſuppoſed that this Canon ſpeakes of election, yet I beleeve they ſay not well, becauſe the ordination which is performed in the Church* διὰ μυσικῶν εὐχῶν, *by the praiers belonging to initiation, is done, though there be never ſo many there,* (which concludes that this *Apoſtolike Canon* belongs to *conſecration*, though the *Laodicean* do not.) *And again the* 4th *Canon of the firſt Nicene Councel reſolving that the election of a Biſhop ſhall be performed by all the Biſhops of the Province,* ἢ τὰς πλείους, *at leaſt by three, the reſt ſignifying their conſents by writing, I cannot think how ſome could underſtand this Canon of the election of a Biſhop, which appoints that it ſhall be done by two or three* (and ſo *poſſibly* by *two*, not *neceſſarily* by *three*) *Biſhops.* By this it is evident, that *Zonaras*, if as his *premiſes* prepared for it, ſo he *concluded* according to them, that in the *Apoſtolical Canon*, χειροτονῶν was to be underſtood of *election*, and not of *ordination*, was foully *miſtaken*; But the truth is the *concluſion* of his *Scholion* ſeems to look another way, citing that *Canon* of *Nice*, which being of *elections*, appoints them to be by *three at leaſt*, where as this of χειροτονία contents it ſelf with *two* or *three*, and in his *Scholion* on that *Nicene Canon* 4. his *concluſion* is expreſs, that the *Apoſtolical Canon*, χειροτονίαν τὴν καθιέρωσιν καὶ χειροθεσίαν ὀνομάζει, *calls conſecration and impoſition of hands by that title*, and ſo not *electi-*

* *Jus. Grec. Rom. p.* 1. { So * *Harmenopulus* on his *Epitome Can.*

The

The Apoſtolical Canon is of conſecration and impoſition of hands, the Nicene of election.) And ſo all his *premiſes* of [χειροτονία being taken for ψῆφος *election*] are utterly *aliene* from the *Canon* which he had before him; And his obſervation as far from *truth*, that it was in *latter* times onely that χειροτονία came to ſignifie *Ordination*; His own words conclude rather the *direct contrary*, that at the time of the writing the *firſt Apoſtolical Canon*, (which by all is acknowledged *genuine*, and ſo written not long after the *Apoſtles* daies) χειροτονία was taken in the ſenſe of *Ordination*, and that long after that in the *Council* of *Laodicea*, 'twas uſed for *election*. And it may be worth obſerving, that he that had taken ſuch *unſeaſonable* paines, to prove it was taken for *election*, had no proof for it in all *antiqnity*, but onely that one *Canon* of *Laodicea*, where indeed it is evidently uſed in *that* ſenſe; But whether of any other *election*, ſave by the *Biſhops* (to whom it evidently belongs in the 4th *Nicene Canon*) in the *preſence* of the *people* (excluding the *audientes*) from them to receive *teſtimonie* of the *lives* of thoſe who were to be *choſen*, appears not by that *Canon*. In the *Nicene Canon* 4. the difference is clear between καθίστασθαι *conſtituting* by way of ψῆφος *election*, in the *beginning* of the *Canon*, and then, (after that *regularly* performed) χειροτονία *ordination*, in the *end* of it. And by that we may underſtand *Theodorets* meaning *Eccl. Hiſt.* l. 5. c. 23. when he ſaith the *Canons* forbid διχᾶ βιῶν ἐπισκόπων ἐπισκόπῳ χειροτονίαν γίνεσθαι, *that a Biſhop have ordination without three Biſhops*, not that there muſt needs be *three Biſhops* to *impoſe hands*, for

for that is contrary to the *Apoſtolical Canon* which is content with *two* (and yet is by *Zonaras* himſelf reconciled with the *Nicene* that requires *three* at *leaſt*) but that there muſt be *three at leaſt*, perſonally *preſent* at his *election*, (and that * with the *concurrence* alſo of all the *Province* that are abſent) before he can be *ordained lawfully*, and when he is ſo *elected*, then he may be *ordained* by *two*. So when *Syneſius*, *Ep.* 67. ſaith of *Siderius Biſhop* of *Palebiſca*, that he was *ordained* ἐνδιάσμως *irregularly*, εἰ μήτε ἐν Αλεξανδρείᾳ κατέστη, μήτε παρὰ τριῶν ἐνταῦθα, *if he was not conſtituted at Alexandria, or not by three Biſhops there*; meaning the whole *affaire*, as it was made up of *election*, and *Ordination* too, to the *former* of which the *preſence* of *three Biſhops* was *neceſſary*, (though not to the *latter*.) And ſo in *Theodoret* again, l. 5. c. 9. affirming from the *Nicene Canon*, that the *cuſtome* was for the *Biſhops in every Province, and the neighbouring Biſhops, if they pleaſed*, πρὸς τὸ συμφέρον ποιεῖσθαι χειροτονίας, *to make the ordinations to the beſt advantage*, he muſt be thus underſtood, not that all ſhould joyne in the *Ordination* or *impoſition* of *hands*, but (all of the *whole Province*, either *perſonally*, or by their *letters* joyning in the *election*) *two* or *three* ſhould *impoſe hands* on him. But this *ex abundanti*, more than was *neceſſary* for the notion of χειροτονία, when 'twas uſed of the *Apoſtles*.

* *Placuit ad probandam ordinationem suam, ut per omnes in ista Provincia positos literæ ferent. Cypr.* l. 4. *Ep.* 8.

Another

Another to be inſerted on 1 *Cor.* 7. 17.

Verſ. 17.

[dd But.] dd.

dd. IN this place ſome *antient* copies give us another reading, thus, Τί οἶδας, ἀνὲρ, εἰ τὴν γυναῖκα σώσεις, ἢ μὴ; Ἐκάστῳ—— *What knoweſt thou, O man, whether thou ſhalt ſave thy wife, or no? As God hath diſtributed to every man*—— This we learn from *Theophylact*, τινες, ſaith he, ὅτω ἀνέγνωσαν, *ſome have read thus.* And then this will take away all *debate*, what ſhould be the *proper* notation of [εἰ μὴ] in the beginning of the verſe, reading it, εἰ μὴ ἑκάστῳ—— For though, if it were certain that that were the *true* reading, ſome *probable* account might be *given* of it, as that [εἰ μὴ] might ſignifie [*Onely*] or the like, yet when other *copies* have read it in a forme thus *perſpicuous*, and *free* from all *queſtion*; it will be more reaſonable to *acquieſce*, eſpecially conſidering, that if it ſhould be, as *our copies* have it, εἰ μὴ, not ἢ μὴ, yet *joyning* that to the end of *v.* 16. and not *transferring* it to the *beginning* of *v.* 17. (as 'tis certain the *antient* copies were not *divided* into *verſes*, or ſo *pointed* as *ours* are) then ſtill there will be as little *difficulty* in it, for ſo the words will be very *current*, τί οἶδας, ἀνὲρ, εἰ τὴν γυναῖκα σώσεις, εἰ μὴ; *What knoweſt thou, O man, if thou ſhalt ſave thy wife, if not?* i. e. *whether* thou *ſhalt*, or *whether* thou ſhalt *not*.

Another

Another to be inserted on 1 *Cor.* 15. *note* b. after the *Addition* out of *Scaliger* concerning abbreviations.

Ὑπὲρ νεκρῶν. OF this *interpretation* of the *place*, See *Chrysostome*, *Tom.* 3. p. 514. Of *whose* understanding of it, because I see some *possibility* of *doubting*, I shall more *largely* consider the words; Μετὰ τὴν ἀπαγγελίαν τῶν μυστικῶν ῥημάτων ἐκείνων καὶ φοβερῶν, καὶ τοὺς φρικτοὺς κανόνας τῶν ἐκ τοῦ οὐρανοῦ κατενεχθέντων δογμάτων, καὶ τοῦτο πρὸς τέλει προστίθεμεν, ὅταν μέλλωμεν βαπτίζειν, κελεύοντες λέγειν ὅτι πιστεύω εἰς νεκρῶν ἀνάστασιν, καὶ ἐπὶ τῇ πίστει ταύτῃ βαπτιζόμεθα. *After recitation of the sacramental and dreadful word, and the venerable rules of the doctrines brought from heaven, this at the end we adde, when we are about to baptize, we command him to say, I beleeve in the resurrection of bodies, and we are baptized in*, or, *on this faith.* Μετὰ γὰρ τὸ ὁμολογῆσαι τοῦτο μετὰ τῶν ἄλλων, τότε κατίεμεθα εἰς τὴν πήγην τῶν ἱερῶν ναμάτων ἐκείνων. *For after professing this with the other articles, we are put into the fountain of those sacred waters.* Τοῦτο τοίνυν ἀναμιμνήσκων ὁ Παῦλος ἔλεγεν, εἰ μὴ ὀρθὴν ἀνάστασις, τί καὶ βαπτίζῃ ὑπὲρ τῶν νεκρῶν, τουτέστι, τῶν σωμάτων; S. *Paul therefore remembring them of this* (*viz.* this custome of *professing before baptisme, with other articles*, this of the *resurrection* of the *dead*) *said, Why also art thou baptized for the dead*, that is, *the dead bodies?* καὶ γὰρ ἐπὶ τούτῳ βαπτίζῃ τοῦ νεκροῦ σώματος ἀνάστασιν πιστεύων, ὅτι οὐκέτι μένει νεκρὸν, καὶ σὺ μὲν

διὰ

διὰ τ῀ ῥημάτων λέγεις νεκρῶν ἀνάστασιν. *For on this thou art baptized, beleeving the reſurrection of the dead body, that it abides no longer dead, and thou indeed by words beleeveſt the reſurrection of the dead.* Here 'tis evident that the *phraſe* ὑπὲρ τ῀ νεκρῶν βαπτίζεσθαι, *being baptized for the dead*, is otherwiſe expreſs'd by him, by ἐπὶ τούτῳ βαπτίζεσθαι, *being baptized in*, or, *on this*, and that farther expreſs'd by τῷ νεκρῷ σώματι ἀνάστασιν πιστεύειν—— *beleeving the reſurrection of the dead body*, and διὰ τ῀ ῥημάτων λέγειν νεκρῶν ἀνάστασιν, *by words reciting the reſurrection of the dead.* Nothing then can be more manifeſt, than that this was his underſtanding of S. *Pauls words*, that *being baptized for the dead*, was *being baptized in the faith* and *profeſſion*, as of *other articles* of the *Creed*, ſo of *this* particularly, and in the *laſt* place, of the *Reſurrection of the body*. To this indeed he farther addes, Οὗτε ἱερεὺς ὥσπερ ἐν τίνι εἰκόνι, ἅπερ ἐπίστασαι, καὶ διὰ τ῀ ῥημάτων ὁμολογῆσας, δείκνυσί σοι καὶ διὰ τῶν πεπραγμάτων αὐτῶν. *Then the Prieſt as in an image or repreſentation demonſtrates to thee, by what he doth, the things that thou haſt beleeved, and profeſs'd by words*, ὅταν χωεὶς σημείου πιστεύῃς, τότε σοὶ καὶ τὸ σημεῖον παρέχει, *when thou beleeveſt without a ſigne, he allowes thee a ſigne*—— *viz.* in *putting in*, and *taking out* of the *water*, which is σύμβολον τ῀ εἰς ᾅδου καταβάσεως καὶ τ῀ ἐκεῖθεν ἀνόδου, *the ſigne of deſcending into the ſtate of the dead, and aſcending from thence.* Where though the *action* of the *Prieſt putting in*, and *taking out of the water*, be a *ſignificative* proof of the ſame thing, that the *baptized are baptized into the faith of the reſurrection of the dead*, yet was the

the interpretation of the *Apoſtles words* fully accompliſhed in that *former*, of *being baptized into that article of the Reſurrection*, of which this *action* of the *Prieſt* was the *lively ſign*. And accordingly *Theophylact*, who ordinarily *copies* out S. *Chryſoſtomes interpretations*, doth content himſelf with the *firſt* onely, Οὐ μέλλοντες βαπτιζεῖσθαι πάντες ἀπαγγέλλουσι τὸ σύμβολον τῆς πίστεως, ἐν ᾧ μετὰ τῶν ἄλλων καὶ τοῦτο τέθειται, πιστεύω εἰς ἀνάστασιν νεκρῶν, *They that are to be baptized do all profeſs the Symbol of the faith* (that S. *Chryſoſtome* had called the *venerable rules of the doctrines that were brought from heaven*) *in which after others this is ſet down, I beleeve in the reſurrection of bodies*, φησὶν ἔν, ὅτι οἱ πιστεύοντες ὅτι ὄντως ἀνάστασις νεκρῶν σωμάτων, καὶ βαπτισθέντες ὅτι τοιαύταις ἐλπίσι, τί ποιήσουσιν ἀπατηθέντες; *The Apoſtle therefore ſaith, that they that beleeve there is a reſurrection of dead bodies* (ther's *Chryſoſtomes* explication of *dead*, by *bodies*) *and have been baptized in*, or *on theſe hopes* (ther's his ἐπὶ τούτῳ *on this*) *if they be deceived* (i. e. if *there* be no *reſurrection*, *what ſhall they do?* Τίδε ὅλως καὶ βαπτίζονται ἄνθρωποι ὑπὲρ ἀναστάσεως, τουτέστιν ἐπὶ προσδοκίᾳ ἀναστάσεως, εἰ νεκροὶ οὐκ ἐγείρονται; *And indeed why are men at all baptized for the reſurrection*,) *that is, on the expectation of the reſurrection* (ſtill ὑπὲρ and ἐπὶ προσδοκίᾳ, *for*, and *on the expectation of the reſurrection*, are all one) *if the dead are not raiſed? Zonaras* alſo on *Can.* 18. of the *Council of Carthage*, though with *Chryſoſtome* he take in the *action* of the *Prieſt*, in *putting in* and *taking out* of the *water*, (which is but the confirmation of this, and is not a *new interpretation of* S. *Pauls* words) yet he *firſt* inſiſteth

Inſiſteth on this, that they that are *baptized* are *inſtructed in the power of the Sacrament, and ſo taught to hope for* (that ſure comprehends to *beleeve*) μὴ ἐκ ἄλλων, *among others* (the *articles* wherein the *Catechumeni* are inſtructed) καὶ ἀνάςασιν νεκρῶν, *the reſurrection alſo of the dead.* And *Balſamon* on that *Canon* is juſt to the ſame purpoſe. To this there is but one thing to be added—— *&c.*

Another to be inſerted on *Galath.* 2.

Verſ. 2.

[aa * Them which were of reputation.] aa. * The chief men.

aa. FOr the notion of δοκοῦντες here, and δοκοῦντες εἶναι τι, *v.* 6. It muſt be obſerved, that it ſignifies not the mens *own opinion* of themſelves, or their *aſſuming* any great *authority* over others (as of *Simon Magus* it is ſaid, *Act.* 8. 9. *that he did* λέγειν εἶναι τινα ἑαυτὸν μέγαν, *ſay*, or *take upon him, that he was ſome great one*) but that they were ſo in the *reputation* and *eſteem* of *others*, and that the *great opinion*, that at that time all *Chriſtians* had of them, above the *reſt* of the *Apoſtles*, was it that moved *Paul* to *go up*, and addreſs himſelf particularly to *them*. This is fitly expreſs'd by οἱ δοκοῦντες, as from that *verb*, the *noun* δόξα, *reputation* or *glory* comes, thoſe *that are in eſteem in an eminent manner*, and δοκοῦντες.

Δοκοῦντες εἶναί τι. and more ſo by δοκοῦντες εἶναί τι *thoſe that are eſteemed to be ſomething*, i. e. *ſomething* above other their ὁμήλικοι or *fellow-Apoſtles*, not *ſeemed*, ſo as that is *equivocal* either to *ſeeming falſely*, *bare ſeeming*, or *ſeeming* in their *own* eyes, but *ſeeming* ſo in *truth*, and to the *generality* of the *beſt*, and *wiſeſt Chriſtians*. In

Οὐδέν μοι διαφέρει. proportion to this, οὐδέν μοι διαφέρει, *it maketh no matter to me*, v. 6. is far from any thing of *ſcorne* or *deſpiſing* in S. *Paul*, that ſpeakes it: it is a *ſolemne* forme onely of inſiſting on his *own commiſſion* from *Chriſt*, which could no way be *prejudiced* by the *real excellency* of their *perſons* how great ſoever they were. *God who accepts no perſons*, and *attends* not to *perſonal excellencies*, may give his *Commiſſion* to an ἔκτρωμα to the *meaneſt* and *unworthieſt*, as well as to thoſe, which are *really* of the *greateſt eminence*. All this paſſage therefore is rather an *expreſſion* of great *reverence* to *Peter*, &c. than of *ſcorne*. Onely for his *miſſion* and *revelations*, he hath them from *Chriſt*, not from any man, c. 1. 16. and 2. 6.

Another

Another to be inserted in the Additions to the EPISTLE of *JUDE.*

Jude 7.

*GIving themselves over to fornication, and *going after strange flesh, are set forth * for an example, *suffering the vengeance bb of eternal fire.

Having given themselves up to all unnatural lust, and accordingly were then most notoriously punished with utter destruction by fire and brimstone from heaven, and that but an essay of those eternal flames of hell, under which they now are involved, and so may well be a warning to all that fall into the same sins at this time.

* Having given ἐκπορνεύσασαι.
* Having gone away after others, ἀπελθοῦσαι ὀπίσω ἑτέρας.
* A paterne δείγμα.
* Undergoing, ὑπέχουσαι.

bb. The phrase *αἰώνιον πῦρ* in *all* other places *Mat.* 18. 8. and 24. 41, 48. signifying the *fire* wherein the *damned* are *tormented day and night for ever and ever*, *Rev.* 20. 10. it is yet thought *probable*, that in *this* place, being applied to these *cities* of *Sodome*, &c. It should be taken in *another notion*, for an *utterly destroying by fire*, such being the *fire* and *brimstone* that fell on those *cities*. But for this there appeareth no *necessity*, but on the other side there is a *conjuncture* of all circumstances of the *context* to perswade the understanding it here of the *fire* of *hell*, as in *all* the *other* places. For, 1. It is evident that *Sodome* and *Gomorrah* and the *cities about them*] signifie

bb. Αἰώνιον πῦρ.

in this place the *inhabitants* of thoſe *cities*, for to thoſe only and not to the *walls* and *buildings* of the *cities*, belongs the ἐκπορνεύσασαι, *having given themſelves over to fornication*] And then ſure thoſe that *ſuffer the vengeance of eternal hell* (and therein are ſet forth for an *example*, what we *Chriſtians*, falling into the *like* courſes, are to expect) are not the *walls* but the *inhabitants* alſo. Now of theſe it is here affirmed in the *preſent* tenſe, πρόκεινται δεῖγμα, *they* that thus *formerly* ſinned, *are ſet forth a pattern*, or *an* example (as men which are *puniſhed* are) πυρὸς αἰωνίου δίκην ὑπέχουσαι, *ſuffering*, or *undergoing* (at the *preſent*, when *Jude* writes it) *the vengeance of eternal fire.* Of the *unbeleeving Iſraelites* he had affirmed, *v.* 5. that *God* ἀπώλεσεν (in the *aoriſt*) *deſtroyed* them. Of the *Angels*, v. 6. that μὴ τηρήσαντας, ἀλλὰ ἀπολιπόντας, *having not kept, but forſaken their principality*, τετήρηκεν in the *preter* tenſe, *he hath kept them under darkneſs in everlaſting chains unto the judgement of the great day*; and ſo of theſe *cities* in the *aoriſt*, ἐκπορνεύσασαι, *having given themſelves over to fornication*, καὶ ἀπελθοῦσαι, *and having gone*—— But now in the *latter* part of the verſe it is onely in the *preſent* tenſe, they *are propoſed* or *ſet forth a paterne*, or *an example*, ὑπέχουσαι, in the *preſent undergoing*, or *ſuffering the vengeance of eternal fire*, either not at all referring, by thoſe words, to their long ago *paſt deſtruction* by *fire* and *brimſtone*, which was *notorious* in *ſacred* ſtory, and ſo *ſufficiently* intimated in the very *mention precedent* of *Sodome* and *Gomorrah*; or if he did, yet withall conſidering it as a *judgement* ſtill *continued*,

then

then *began* as an *eſſay* ſignificative of what followed, but ſtill *protracted* without any *releaſe*; They *ſtill ſuffer*, or *undergoe* that *vengeance* of *fire*, which *fire* is withall *ἀιώνιον*, *never* likely to have an *end*. And this is the *exacteſt* and *propereſt* notion of theſe words, which I therefore preferre before that other ſet down in the *Annotations*, on *Luke* 1. o. and 2 *Theſſ.* 1. b. which I therefore deſire may be *expunged*.

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